Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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The Editor's General Notes

WHAT does Rome want to fight the Bible for? We can not see how she could do a worse thing, and we can see how if she does this she can do any and every bad thing. Awhile ago, through a colporteur, some Roman Catholics of Putnam, Connecticut, obtained copies of God's Word, and among the rest a photographer. That the Bible should be in so conspicuous a place enraged the priest, and a Boston editor says he went and put clasps on the Bible of such a nature that no one could open it. The clasps were not gold but iron, and were six in number. They did not cover the edges merely, holding the lids together, but there were six nails *driven through the book*. The strokes on these nails ought, like the hammer strokes of Luther when affixing the *theses* on the doors of the Wittenberg Chapel, to be heard around the world. Would Rome seal the promises of God from the eyes of his children and dry up its fountains of consolation, save as they flow through the oft polluted lips of her priests? Just this she would do, as the Putnam priest has plainly shown.

PROHIBITION in Iowa is certainly vacating some buildings for which, heretofore, there has been a great demand. We admit that the rum factor said that this would be the case, and we should hardly have a claim to honesty did we not admit the correctness of their prophecy. To show fairness, then, an element which should certainly govern all real gentlemen, we consent that *fifty-five* chief buildings of the State of Iowa have become vacant as a direct result of shutting up the saloons. This seems like a waste of property. And yet the best people of the state are full of joy over the fact that these buildings are vacated. The state built ninety buildings very nearly alike in construction and intended for the same use, and yet only thirty-five of them are occupied. Poor Iowa, she has fifty-five jails to let! Her citizens refuse to occupy them. They would rather lie down in sobriety in the mows of their barns and the cellars of their houses than to enter as drunken criminals the well-constructed cells of their jails. Open her saloons once more and fill her people with inebriating drinks, and her jails would not not go unoccupied

OUR Nation has little to fear from native elements of population, but very much to fear from discordant foreign elements. That class of people to whom the monarchy is so utterly objectionable find almost as much cause for dissatisfaction under our republican system of government on coming here. Very many wise and true Americans are apprehensive of great convulsions in the near future from these irreconcilable elements, which will surely try and may utterly disrupt our Nation. The class of emigrants coming to us is far inferior, socially and morally, to those of former years, and to so speedily incorporate them as citizens seems like a most dangerous thing. If the immigration may not be wisely and reasonably lessened by law then the time required for the attainment of citizenship, with all its political immunities, should be lengthened. Certainly, safe-guards in some form should be thrown about our institutions. They are already bearing too great a strain, and it is by no means a wise thing to look indifferently upon the possible disaster when wise legislation may avert it without absolute injustice to deserving men.

TO lessen distance in travel and the time en route is the ambition of the hour, and science and wealth are bending every energy in these directions. The Atlantic is now crossed by the fastest ships in less than five days and twenty hours, but there is impatience with this comparatively slow pace, and the great ships with their freightage of a full thousand souls are racing across the deep each week. Soon a calamity will come that will appall the world. Some great steamer will go down in collision with an iceberg, or perhaps a sister ship, and then the races will be declared off. Meantime our Canadian competitors are talking of a railroad line to St. Charles Bay, the eastern point of the Labrador coast, several hundred miles to the eastward of New York or Boston, and connecting therewith a steamship line for Milford Haven, Wales. It is claimed that by that route the ocean could be crossed in three days and twelve hours. A company has been incorporated with a capital of $20,000,000, the route is being surveyed, and it is thought that five thousand men will be at work on the line in the spring. This would doubtless become a favorite summer route, and one could go from New York to Europe and return in ten days.

BY United States law Oklahoma is a temperance territory. In its erection into a distinct commonwealth it was expressly agreed that until the meeting of its first legislature no saloon, or the sale of liquor as a beverage, should be permitted. These pledges have been broken. They were the pledge of law and of United States law, but no regard has been paid by the Government to its pledges in law. For any saloon existing in the territory, therefore, the Government is wholly responsible, and we regard the responsibility as a grave one. The soil had far better remained in its virgin state and the territory without habitation than that the saloon should cross its borders with its traffic of shame and death. United States troops were an impregnable wall to keep settlers from entrance, but they are not allowed to lift a finger of power against the invasion of the liquor-dealers. A peep at Guthrie shows thirty-two saloons within two squares of the Government Land Office, and all of the saloons have been licensed by the very Government that prohibited their introduction by law. This is not the worst phase of the case, for the Government issues the liquor license in every case to the violator of its own law and protects the scapegrace in his violations.

MEDICAL treatment on the line of cleanliness, seclusion, bathing, and dietic rules, as set forth by Moses, is undoubtedly perfectly scientific in theory. Let physicians and nurses follow these rules alone and the chances are that mortality would be greatly reduced from its present rate. There is no question but what the Jews are to-day the healthiest race on the globe, and that they are is to be credited to their scrupulous observance of Mosaic law in regard to disease. There is a tendency to follow the Mosaic lines of instruction within the last twenty years on the part of physicians in the use of water, seclusion, cleanliness, and the observance of diet, and the results are eminently satisfactory. We believe that Moses has influenced medical treatment on certain lines more than any professor of the modern world. Eminent authority affirms that in a certain hospital in the United States a recognition of Mosaic teachings on one line of practice has reduced the mortality from 15 per cent. to .59 per cent. In another line, by observance of similar rules, in the practice of the eminent Dr. Lister, of Glasgow, mortality *under his own hand* decreased in fourteen years from 45.7 to 36 per cent. Further proof is not wanting that Mosaic medical treatment was of the most perfect nature, and goes to demonstrate his inspiration, for his rules of treatment were professedly all God-given. For health, study Mosaic law.

WE can not refrain from protest in the most emphatic manner against any and every element of inhumanity. There is no question but what Russia is inhuman in the spirit of its government, and therefore the civilized world should lift its voice in emphatic protest against her course. Her Siberian exiles cry aloud to God for justice, and lift a pleading voice into the ear of humanity, but the Jews of Russia have most ground for complaint. They are so oppressed that they are fleeing into Germany and Austria with their lives in hand as their sole portion. But they can not easily succeed in their effort at egress. Both of these border nations by a cordon of troops are driving back the would-be refugees. Coming in absolute poverty, these nations feel that they can neither welcome nor tolerate them. Russia is more than willing that these 4,000,000 Jews should leave her soil, and as an inducement to do so has shut up against them almost every avenue of comfort and pleasure. No child of a Jew is allowed in a public school. No man among them may be a lawyer, physician, engineer, or enter any government position. They may not till the soil as farmers, nor work as miners, nor own property either in mines or land, and may have habitation only in certain towns. The barbarity of the Middle Ages is being visited upon the Jews of Russia, and for them the government and the nation has no word or act of mercy. We have little honor for such a nation and no pity for the Czar who lives in daily fear of death. They that show no mercy should have no pity. If the hour of justice comes Russia's throne will totter to its fall. Over such a fate the Christian world could hardly mourn.

OUR COUNTRY.

Our thought of thee is glad with hope,
Dear country of our love and prayers;
Thy way is down no fatal slope,
But up to freer sun and airs.

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

The fathers sleep, but men remain
As true and wise and brave as they;
Why count the loss without the gain?
The best is that we have to-day.

No lack was in thy primal stock,
No weakling founders builded here;
These were the men of Plymouth Rock,
The Puritan and Cavalier;

And they whose firm endurance gained
The freedom of the souls of men,
Whose hands unstained in peace maintained
The swordless commonwealth of Penn.

And time shall be the power of all
To do the work that duty bids:
And make the people's Council Hall
As lasting as the Pyramids.

Thy lesson all the worlds shall learn,
The nations at thy feet shall sit;
Earth's furthest mountain tops shall burn
With watchfires from thine own uplit.

Great, without seeking to be great
By fraud or conquest; rich in gold,
But richer in the large estate
Of virtue which thy children hold.

With peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of thee.
God of our fathers! make it true.

Oh, land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

—*John G. Whittier.*

"TWO WAYS OF PREACHING LOVE."

BY W. H. ORR.

We often hear it said, "I don't like doctrinal sermons;" "I don't see why the pastor should puzzle our heads with things we do not understand;" "Why doesn't he preach the balmy Gospel of love?" "I don't see why he can not preach more about the mild and lovely Jesus." Now, there are a great many people, and sometimes whole churches, who like to hear the sentimentality of love, and yet have no conception of what the effect and the power of it is to be in them.

If you will look at the life and disposition of those who cry for the lullaby of love from the pastor you will find that they abhor love except on Sunday. If the pastor should go to their homes and places of business and talk to them about the strife, and envy, and jealousy, and worldly-mindedness in the church and the blighting influence it has upon piety, they would say, "Go home; when I want your advice I will let you know." In other words, they want what may be denominated sermon love, poetic love, theoretic love, that makes them feel good on insurance day (Sunday is their insurance day). They like to have their pastor talk of love because it subdues their fears, soothes their hearts, and makes them have a very pleasant feeling. But there is a way they do not want love preached, even on Sunday. They do not want it preached as a rod of iron that says, "I am sovereign and supreme, and in the name of God I command that every part of your being shall be subdued and subordinated to me." When love is presented in such a way as to require them to give up their "parlor dance" or "progressive euchre," or any other worldly pleasure or ambition, they do not like it. They like to have it presented so as to allow them to have their own way, and so as to quiet their consciences in their selfish ways.

"BETTER ORGANIZATION."

In the United States and in Canada there are many professed religionists who call themselves, and wish others to call them, "Christians." In the rural districts and villages and in some cities are found congregations of such. They have meeting-houses which are called "Christian churches" and preachers who are denominated "Christian ministers," and by the adoption of some general principles they claim sufficient affinity to meet by delegation annually, in assemblies called "Christian conferences," to counsel, deliberate, and advise on modes of Christian work. Yet many of these congregations, because of local habits and educational —traditional (?)—influences, insist upon retaining and practicing peculiarities which prevent that uniformity of practice essential to the attainment of the greatest degree of efficiency in co-operative Christian work, so desirable and attainable. On account of these practices Christian works, like Pharaoh's chariots in the midst of sea, drag heavily.

A few earnest souls, looking over the field to be cultivated for God, and drinking in the spirit of the glorified One, grew philanthropic and, enthused with a holy ambition for the evangelization of the world, invited co-operation by organizing a body which they denominated "The American Christian Convention," which should meet once in four years to deliberate on general measures and plan for greater efficiency in Christian work. The platform, as the name indicates, is so broad that *all* American Christian workers (all Christian workers *are* Americanized) can stand upon it, and with consecrated zeal "help every one his neighbor and say to his brother, 'Be of good courage.'"

By HERALD of July 10th I learn that the Executive Committee of the American Christian Convention has appointed a committee on "better organization"—of the Convention," I presume, and of its constituency, the conferences and the churches through which it desires to ubiquitize its influence, that the denomination in its work may flourish like "a tree planted by the waters, and that spreadeth out its roots by the river, and shall not suffer when heat cometh, but its leaf shall be green; and shall not be distrustingly anxious in the year of drought, neither shall cease from yielding fruit." Jer. 17: 8

The appointment of this committee is an admission of inefficiency which generally results from the exercise of too free individualism, the conversion of which, from an independent to an auxiliary motor or force, is the object of organization. Thereby to bring strength out of weakness—as nature, the great chemist, by combining quartz, feldspar, and mica, produces the solid granite—the "Christian denomination" needs *granitizing*. It contains abundance of quartz, feldspar, and mica, and needs the chemical action of organization to produce the solid granite; not to remain inert, but to be fashioned by skillful architectural labor into a magnificent temple, a divine residence.

This "better organization" I accept as meaning the practical adoption by the Convention and by all of its constituency (state associations or conventions, conferences and churches) of such measures as shall be devised and recommended by this committee, as in their judgment are conducive to greater effectiveness in *all* Christian work. Thus the duty of this committee is not only to make the American Christian Convention more acceptable to its constituents, but to make its constituents more effective by thorough, free, earnest co-operation with the Convention in all its work. How can this be done? Not what plan can be arranged, but when arranged? How can all the conferences and churches be induced to adopt and faithfully execute the same? for until wise plans are arranged, adopted, and faithfully executed by *all*, wishes for great success must be vain! But the denomination will be crowned with honor and with glory if all will arouse their slumbering energies, and exercise themselves unto godliness in wisely organized labor, striving together for the mastery over denominational weakness and all its attendant evils.

"Organization" is the adoption by an association of right rules of action, by which specific duties are assigned to particular persons, who are bound, by the choice of the body and their individual honor, to faithfully perform the duties assigned them according to their ability. To talk of organization without rules or laws, officers, duties, and obligations, is to talk of chaotic order. Further, does not organization imply or is it not an assumption of a degree of legislative authority? Can there be law without executive power and primitive authority to discipline the disobedient and rebellious?

Whenever and wherever a congregation of such as desire to be Christians is gathered, they should be instructed in Christian doctrines, and a Christian Church should be organized by adopting right rules of conduct, electing proper officers and committees, who should be well instructed as to their duties and the necessity of the faithful performance thereof as indispensable to the prosperity of the body. Many so-called Christian churches are merely unorganized, voluntary Sunday associations, hence, their neglect to co-operate in general or denominational work or measures. Churches within certain limits should be organized into conferences which in turn should be organized into conventions, state and national. To secure uniformity in church organization there should be issued by the American Christian Convention, or with its indorsement, a printed form for such organization, and no body should be recognized as a Christian Church unless organized according to that prescribed form, which should embrace a constitution, covenant, by-laws, rules of order, etc. A church constitution should specify name, object, membership (and conditions), officers, mode of election, term of office, duties, discipline, misdemeanor, time of annual meeting, mode of calling special meetings, quorum, etc.

It is a lamentable fact that many so-called Christian churches are powerless for good, dead or dying, because of ignorance and neglect of duties by both members and officers. Every church, conference, association, and convention should have its "manual" (uniform), and no one should be accorded membership in either body without promising to work according thereto, suspension or expulsion being the penalty for neglect or violation. The benefits of faithfulness should be made apparent, and the manuals should be made the text-books in theological education of all Christian ministers and churches; for success depends upon uniformity and faithfulness to principles, rather than upon numbers. Numbers are desirable; virtues more so. Numbers constitute reputation; virtues, character. Reputation sounds, character wins.

Properly organized and practically faithful to its principles, the "Christian denomination" would evangelize the world, possess the land, and unite the intelligences of earth and heaven in chanting the evangel of man's religious freedom. Freedom indeed, because conferred by "the Son," by the acceptance and practice of "the glorious Gospel of the blessed God."

R. B. E.

ON DOING GOD'S WILL.

"Lo, I come to do thy will, O God." Psalm 40: 7; Heb. 10: 7, 9.

The text refers to Christ. Notice—

I. Christ came down from heaven. He lived there with his Father, and knew all about heaven. He has told us much about it—of its beauty, grandeur, sweets, inhabitants, durability, rest, peace, God's will supreme, gold, pearls mansions, etc.; and that we should not forget it he has couched it in the daily prayer, "Our Father, which art in heaven." When Jesus came down from heaven he brought much of heaven with him. The people soon learned that where Jesus was there was heaven. He abides with us and dwells within us, putting heaven within the soul. We sit together in heavenly places, walk together in heaven and heaven in us, and finally go into that heavenly rest remaining for the people of God.

II. "To do his Father's will." This he did—

1. By rendering perfect obedience to his Father's law; was born under the law; done to him according to the law, keeping the feasts—passover, and fulfilled its pointings, shadows, etc.—and became the great antitypical sacrifice, also breaking the iron bands of death and coming forth an all-conquering Savior, thereby fulfilling prophecy, which was the will of his Father in heaven.

2. By providing the means of the atonement. Phil. 2: 8: " . . . and became obedient unto death, even the death of the cross." Rom. 5: 11: " . . . . joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*. This was also his Father's will, for he desired much that man should be brought back to where he should be reconciled to purity, which would make him at onement with God.

III. As Christ was obedient unto the Father, so we should be obedient unto the Son—

1. By accepting the Son as our King and Savior. He was born King, and we should acknowledge his sovereign power and authority to reign over us.

2 By being loyal to his government, fighting for it, being good soldiers of the cross, and contending earnestly for the ancient faith. We want no

cowards in our band, but valiant-hearted men who are not afraid to die. "For to die is gain," says Paul.

3 Rendering obedience to his commandments. We are commanded—1. To love God supremely, and our neighbor as ourselves. 2. To do unto others as we would have them do unto us. This will harm no one. 3. To act the part of the good Samaritan (neighbor). Other commandments are given. Believe and render obedience, and we shall live.

P. WINEBRENNER.

NO WILL, NO WAY.

It is a lamentable fact that some of our most intellectual young men are wasting their golden days in idleness, because "their fathers are not able to send them to school." They should remember that all men who have made life a success as scholars in any of the sciences or professions, have attained to it by hard labor and deprivation. To the young man who excuses his idleness by saying, "I am not able to go to school," we would say, Show the world your manhood by going to work. Suppose you had the money of a Vanderbilt, would that educate you? You must earn what you get, rich or poor. The professors can not do your reading; then why not read at home?

My mind is called to the heroic efforts of the leading lights of their day, and the phenomenal results of an indomitable will to "be a scholar." Daniel Webster, the intellectual giant of his generation, first attended school in a log-house, and was compelled to give a part of his time on the farm, but his "mind to do something" brought him to the front as the grandest intellect of his age, the wonder, admiration, and delight of his countrymen. Sydney Smith describes him as a "locomotive in breeches." But he earned his success by work. Benjamin Franklin was the son of a poor tallow candle-maker, and the youngest of seventeen children; but from a child showed an avidity for books, and deprived himself of luxuries to obtain them. It is said that he was "living on small rations," but found in a book that he could live cheaper on vegetable diet, and as a result he contracted with his brother, who boarded him, to be kept on one-half the amount he had hitherto paid, and spent the other half for books. The result of Franklin's labors all school children are acquainted with. As he studied his mind brightened, and finally, with a silk kite and key attached to it, he brought electrical sparks from the storms above, and left a monument to his name.

Henry Clay, whose birth was almost contemporaneous with that of his country (one year after the Declaration of Independence), was one of five children left to a widowed mother whose means were limited. But the boy resolved for himself "success," and at the age of twenty-one he commenced business as a lawyer in Lexington without patrons or money. In one of his biographies he says: "With what delight I received the first fifteen shillings fee!" His determination to win made him a success. The power he exercised over masses of men rendered him an invaluable speaker on political subjects, and we soon see him drawn from the narrow sphere of his profession in the broader arena of politics. In 1851 Clay stood in the halls of Congress, and with his power over men compelled them to say to slavery, "Thou shalt go no farther." But Mr. Clay never got rich without hard work.

If ever man was born under circumstances which might seem adverse to the development of great literary ability, that man was John Leyden; and if ever the abilities of any human being were superior to the adversity of his circumstances, those capacities and powers belonged to the same individual. The biography of this most remarkable man is calculated to inspire us with a belief that circumstances, so called, can only be esteemed in proportion and in relation to particular minds. The insuperable obstacles in the path of one individual are mere excitatives to exertion with another. The courageous youth, who fixes his eyes untiringly upon the one grand object of his travail, sees not the impediments that roughen his upward way. He will work out his aim in spite of toil, opposition, midnight vigils, and cold neglect. The strength of his unseen spirit supports him; the voice of visioned, white-winged, sunny-eyed hope is ever whispering to him, "Look up, look up!"

While John Leyden preserved the rusticity of his original manner and enthusiasm, his wild, poetic nature excelled all his contemporaries in the acquisition of scholastic attainments. He was the son of a poor moorland shepherd, and, like all men who win success, he was opposed, and at one time was advised to "leave town" to escape persecution; but instead walked directly to the market-place in the midst of his enemies and hummed—

"I've done nae ill, I'll brook nae wrong,
But back to Wamphray I will gang."

At the age of thirty-six years he died, but we see the Scottish peasant without a peer in the literary world. To this number we could add other hundreds, such as Samuel Drew, Robert Burns, John Kitto, Elisha Kent Kane, Henry Havelock, David Livingstone, James Montgomery, Nathaniel Bowditch, Oliver Evans, Samuel Taylor Coleridge, Robert Fulton, Humphrey Davy, Amos Lawrence, Stephen Girard, Samuel Crampton, Thomas Chalmers, Jacques Laffitt, John James Audubon, William Jay, Roger Sherman, etc. And we need not go from *our own* people to see examples to prove the truth of the old adage, "Where there is a will there is a way." I call to mind the history of one of our lights—a D. D.—in his own words: "I was looking to a brighter sphere, and with my poverty I commenced the task of acquiring an education. My wife washed, and I sawed wood on the streets and studied at night." He is now one of the ablest men in the northwest as a preacher and author, and has acquired considerable property. Another one of our ministers came to the North in 1866, *a boy in rags*, destitute of means, and not able to write his name. He married at the age of twenty-one years, took up his studies for the ministry, and while he is not a scholar he is now pastor of one of our city churches, and is successful in his work. His hours are all occupied, only allowing himself six hours for sleep. He may not go to school, but is an incessant reader, and feels like John Kitto, the deaf boy who went from the work-house to fame, when he said, "What earthly pleasure can equal that of reading a good book? O dearest tome, princely and august folio, sublime quarto, elegant octavo, charming duodecimo, most ardently do I admire your beauties! To obtain ye and to call ye mine I would work day and night, and to possess ye I would forbid myself all sensual joys!" So, boys, we see that those who want an education get it, "school or no school." I for one was deprived of school privileges in youth, but that is no excuse for my not applying myself to books. "Apply thyself to wisdom."

"Honor and shame from no condition rise;
Act well your part; there all the honor lies."

J. J. COPELAND.

WHERE DO THE CYCLONES COME FROM?

After reading in the HERALD of August 14, 1890, the account of a meeting of a number of ministers of the Christians and Christian Union churches, assembled at Springfield, Ohio, August 6, 1890, I asked myself the question, Where do the cyclones come from? At that meeting men of the *two bodies* of Christians formulated the following creed: 1. The Holy Bible our only rule of faith and practice. 2. Christ the only Head of the Church. 3. Christian character the only test of fellowship. 4. Individual interpretation of the Scriptures the right and duty of all. 5. The union of all the followers of Christ, without controversy. 6. Each local church governs itself. Conferences and councils are to unite under one name of their own selection. In this new creed what becomes of the first person in our adorable trinity which used to run in this way: 1. No name for the followers of Christ but Christian. 2. No creed for Christians but the Bible. 3. Character the test of fellowship. In the new creed, "no name but Christian for the followers of Christ" is left out, and any name you *please* takes its place. This saps the foundation of the Christians as a people. Christian is fundamental to them as a people. As much so as the name Christ is to Christianity. Take the name of Christ from the Gospel and we have no Christianity. Take from the Christians the name Christian and you falsify history and they cease to exist as a people. This is another blind attempt to commit suicide—one more splurge for the union of two bodies of widely different identities. The Christians have had enough of this Ashdod-union. It has cost us in the State of New York more than we can afford to pay. Our Andover School was conspicuous in it, but she lived to see her folly. This time our Princeton out West leads or follows. She undoubtedly is a good educator, but is she a safe leader for the Christians? Have our wise men forgotten those ancient Scriptures? "Mind your own business." "Let every tub stand on its own bottom." Is it not about time that some one put his pen into these threatening clouds and let the cyclone out before it is large enough to do any mischief? If the Christians are true to themselves and avoid all entanglements and foreign alliances they will prosper. They certainly are beginning to attract attention.

If they allow their transfigured garments to draggle in the dust, or consent to divide their glory with another, in less than a hundred years they will be the eleventh *lost tribe*.

This is the Gospel order of the headship of Christ: 1. Christ is the head of every man. 2. Christ is the head over all things to the Church. 3. Christ is the head of the Church. All power in heaven and in earth is given unto him. All hail the power of Jesus' name, etc. Let him *name and govern us*. Not any name *we please*. I devoutly pray that all our churches, conferences, and quadrennials will give these side-track-switches all the attention that they justly merit. Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. (Acts 27: 10.)

The foregoing unpleasant utterances are not the wailings of an old cynic, but the faithful warnings of a true friend. Open rebuke is better than secret love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. (Prov. 27: 5, 6)

J. D. CHILDS.

WHAT PLEASES SOME PEOPLE.

Many years ago General Jackson gave an oration in a Southern city on the "Fourth." The congregation was large, but the General failed to "inspire" them. The chairman of the meeting was anxious to get some *response* from the people, and have them feel that it was *not* a failure; so he said to the General, "Give them a little Latin." He did so, and the vast audience applauded for a long time, though but very few of them understood what he said. Probably not one-tenth of the people knew why they cheered the orator!

Some years ago, I was in a lyceum in a Maine village. The discussion was instructive and interesting, and yet but few appreciated it. There was a sleepy feeling upon many of the people. At the close of the debate a boy from Japan read from a Japanese book. No one understood a word that he said, but the congregation was perfectly delighted! They cheered for a long time.

Dr. Adam Clarke, the learned commentator, was to preach at the dedication of a church in a village in England. A Methodist woman living some six miles away was determined to hear the "great Dr. Clarke." She walked the whole distance, and returned late in the day. Some of her Methodist neighbors gathered at her house to get a report of the Doctor's sermon. "How were you pleased with the Doctor?" was asked as soon as they were seated. "I wasn't pleased at all," said the woman. "Tell us about the *great Doctor Clarke!*" "I don't think he's a great preacher, for I could understand all he said, no more than I know!"

Some two years ago I happened to meet two young married ladies at a house, soon after their return from church. They had been to hear a young minister who was called "very handsome," and also "good and scholarly." "Did you have a good meeting?" I asked. "Yes, splendid," was the reply. "What was his text?" I asked. "I don't remember," said one. "Neither do I," said the other. "What was his subject?" I asked. They couldn't remember what his subject was, nor anything that he said. "It was a *splendid* sermon," said one of the ladies. "Yes, it was beautiful," said the other. All such hearers may be converted to the *minister*, but not to the Lord. There are many people who care but little about the truth. They are pleased with personal appearance, and gestures in the pulpit, but the *truth* they care but little or nothing about.

H. M. EATON.

Walpole, N. H.

[From the Quadrennial Book—by request.]

WHAT CONSTITUTES CHRISTIAN CHARACTER?

BY REV. D. A. LONG, D. D. LL. D., PRESIDENT OF ANTIOCH COLLEGE.

The following correspondence explains itself:

MILFORD, HUNTERDON CO., N. J., March 23, 1886.

Dear Brother Long,—I will have, if possible, a series of short articles (seven hundred and ninety-two words) in the Quadrennial Book. Will you write me an article on "What Constitutes Christian Character?" Respectfully,

J. J. SUMMERBELL.

ANTIOCH COLLEGE, YELLOW SPRINGS, OHIO, May 3, 1886.

Dear Brother Summerbell,—The founders of this college in 1853 authorized President Horace Mann, LL.D., and his coadjutors to put forth an announcement to the public, just before the college was opened, showing the views held by the Christians and the aims of the college. I will give you a quotation from the little pamphlet: "According to that momentous saying of the Savior, so wise that an angel may be instructed by it, and yet so simple that a child can understand it, that '*the tree is known by its fruit*,' the 'Christian Connection' hold that a man is to be known by his life, and, therefore, that Christian character is the true test for Christian fellowship among men. Hence, they are led to withhold regard from dogmatic or polemic theology in the education of youth, and to bestow their confidence upon the *acted* religious life rather than upon the *professed* religious faith. True, faith lives in works. 'With the heart man believeth unto righteousness.' He that *doeth* righteousness is righteous.'"

I wrote Rev. James H. Fairchild, D. D., LL.D., president of Oberlin College, Oberlin, Ohio, and asked him two questions. 1. What constitutes Christian character? 2. Is it a sufficient test of church membership and fellowship? Reply:

OBERLIN COLLEGE, OBERLIN, OHIO, April 2, 1886.

President Long:

My Dear Sir,—In my view, all righteous character is Christian character. Abraham, and Job, and Moses possessed the essential Christian character. This is Peter's view—Acts 10: 35. Cornelius was a Christian in essential character before he heard Peter. The change was in knowledge, not in character. It is the only proper requisite for church membership and fellowship. So I believe.

Faithfully,

JAMES H. FAIRCHILD.

I asked Rev. W. F. Warren, D. D., LL.D., president of the Boston University, the same questions. Reply:

BOSTON UNIVERSITY, BOSTON, MASS., 12 Somerset St., April 5, 1886.

President D. A. Long:

Dear Sir,—Answer to question one: The divine Sonship spoken of in John 1: 12, 13. Answer to question two: Yes. Faithfully yours,

W. F. WARREN.

I asked Rev. Washington Gladden, D. D., pastor of the First Congregational Church, at Columbus, Ohio, what he understood by Christian character; also the liberty (?) of conscience? Although you said nothing about "conscience," a number of our people mention "conscience" when they discuss Christian character. Reply:

COLUMBUS, OHIO, April 2, 1886.

President Long, Antioch College, Ohio:

Dear Sir,—Character is the sum of our habits of thought, of feeling, and of action. A Christian character is the character of one whose habits of thought, of feeling, and of action conform to the law of Christ, and are inspired by trust in Christ and by love for him.

"Liberty of conscience" is, I think, an equivocal phrase. The conscience, as I understand it, is always free. Liberty of speech and of action may be abridged; liberty of thought and of moral judgment can not be. Men are always free to think. They are responsible to God alone for their opinions. They ought also to be free to speak what they think, except when their words are injurious to their fellows, or detrimental to good morals. No attempt should be made to coerce men into holding of definite beliefs with respect to morals or religion; nor should any one be proscribed or ostracized on account of his opinions. Honest error is darkness of the mind, and light, not force, is the remedy for darkness.

Very truly,

WASHINGTON GLADDEN.

In response to the first question the Right Reverend Archbishop (now Cardinal) Gibbons, said:

ARCHBISHOP'S HOUSE, BALTIMORE, MD., 106 North Charles St., April 6, 1886.

To D. A. Long, President Antioch College:

Dear Sir,—Your note of April 1st on hand. As a brief definition of "what constitutes Christian character," I should quote Matthew 3: 15: "It becometh us to fulfill all justice," or as righteousness as the Protestant version has it. "Abel, the just one,"—Genesis 6: 9; "Noah, the just one;" "Job, the just one;" "Joseph the just one." These epistles convey all that the Scripture can say in praise of a perfect man. The very author and finisher of faith (Hebrews 12: 2), author of life (Acts 3: 15), the author of salvation (Hebrews 2: 10), is styled by St. John, who soared to the highest contemplation of the godhead (says St. Augustine), as "Christ, the just one" (John 2: 1). Amplified, the above definition would run: "A character inspired with a love of the sublime, prepared to face any difficulty, incapable of being swayed from the path of duty and calling, exact in the most minute matters, true to the voice of conscience, how great or how trifling the things it ordains or forbids, using every moment as if on it depended all success, unconstrained in all points, simple and natural, sincere and true to one's self and to others—the same inwardly and without before God and men—seeking the source and secret of life above all in an active devotion to the principle and final end of existence—in God, the creator and finisher of all. In a word, a *just man*, he is a true Christian character, a magnanimous being, the *omnis homo* of the Scripture.

Yours very truly,

M. A. FEIMB,
For ARCHBISHOP GIBBONS.

Character, I think, may be defined thus: The present intellectual, social, and moral condition of an individual. I think a Christian is one whose inward and outward life is conformed to the doctrine of Christ. The individual whose life is thus conformed has what, I think, constitutes a Christian character. I am, dear brother,

Yours very truly,

D. A. LONG.

REV. H. LIZZIE HALEY.

Sister Haley expects to attend the Quadrennial Convention at Marion. She is one of the most successful evangelistic workers we have. Her aid is sought by churches of Baptist, Congregationalist, and other denominations. Her work is not flashy, but solid and permanent. She usually attracts the minds of leading intelligence. If any of our churches of Indiana, Ohio, or other western states desire her aid they would do well to secure her before her return to the East. She will render good service, and leave a church stronger for her work. Her address is 127 Gorham Street, Lowell, Mass.

Our Institute opens to-day with a good increase of members over last year's opening. More are expected next week, and more still hoped for later.

J. B. WESTON.

Stanfordville, N. Y., September 17th.

NOTES.

The church at Mellott recently sustained another severe loss in the death of J. P. Murray, who had been a member of that congregation since its organization in 1872. He was devotedly attached to the cause and principles of the Christians. He was also a member of the Masonic fraternity and was buried under the auspices of that body. Elder E. D. Simmons delivered the funeral address to the largest audience ever assembled in Mellott on a like occasion.

Sister K. E. Miller, of Veedersburg, is busy this week entertaining members of the U. B. Conference, which is in session at that place.

The ministerial representation from the Western Indiana Christian Conference to the Marion Convention will be as follows: P. L. Ryker, J. S. Maxwell, R. H. Gott, A. R. Heath, F. P. Trotter, J. A. Parr, E. D. Simmons, Dally Powell.

E. D. Simmons and J. T. Phillips are in attendance at the Southern Indiana Christian Conference. We are glad to learn that the prospect was fair for the organization of a church at Grant, Vigo County, under the supervision of T. C. Gillespie.

The writer recently delivered an address before an audience of Sabbath-school workers.

This department of church work is assuming colossal proportions in our country and our literature is receiving a fair consideration.

R. H. GOTT.

Mellott, Ind., September 19, 1890.

Sunday School Department

September 28th.—The Final Commission.—Matt. 28: 16-20.

BY CHARLES A. BECK.

DAILY READINGS.—Monday, Luke 20: 1-19. Tuesday, Mark 12: 1-12. Wednesday, Isaiah 5: 1-7. Thursday, I. Peter 2: 1-12. Friday, Eph. 2: 11-22. Saturday, Ps. 118: 1-29. Sunday, Matt. 21: 33-46.

Apparently Matthew does not complete his narrative. If it were written first in order of time, his failure in that respect is rather singular. And yet I think it was the will of the Holy Spirit that he should close his record of the Gospel as he did. Luke more fully records what Matthew omitted, so that we have the final moments of Jesus upon earth vividly depicted by him. To my mind the story of Jesus would be incomplete without the accounts of Luke. I think the Spirit had Luke in mind to give him the honor of the record he has made. He was a noble layman, and a thoroughly consecrated disciple of Jesus.

There was a break in the company of the twelve. One was so fully disaffected as to most perfidiously violate his solemn vows of fealty to Jesus. He proved a traitor. His treason was most infamous. He went to his own place, and was no more numbered with the twelve. The eleven clung together. Jesus had not yet done with them. Several times he showed himself unto them. One appointment was in Galilee. Perhaps this is identical with the appearance to five hundred brethren at once, mentioned by Paul. We have no idea of the place. It would naturally be in a retired place; possibly the region east or northeast of the Sea of Galilee; or even may be in Hermon, where he was transfigured. It is all conjecture. There could have been no doubt in the minds of the eleven at the actual presence of Jesus at this time. They would have no question as to his resurrection. They had most convincing evidence of the reality of that resurrection by his personal appearances to them, and by words and acts which left no room for any hesitancy to believe he had risen from the dead. Those who doubted were other than the eleven. Perhaps that was the first appearance of Jesus to them. They all worshiped him. This worship was for the most part in reverential prostrations, and means less than what worship means to us. They did not yet have the clear thought of the divine nature of Jesus. To what did the doubts refer? Was it in regard to the reality of his person? Would they suppose it to be his disembodied spirit that had made itself apparent to their vision? It was a difficult thing to believe that one crucified had risen from the dead. One appearance would hardly satisfy them unless attended with marked collateral evidences. Was it in regard to his probable abandonment of them? Supposing they could receive the fact of his resurrection, he had not communicated to them freely—he had not been with them continuously—they were for the most part left alone with no word from him. What was to be the future? These and kindred questions would no doubt come to them, for such experiences as they were passing through would serve to give them thoughtfulness of mind. It was a trial time to the disciples. We may say all they had to do was to wait believingly a little while, and then the unfolding of events would show them the way. But do we wait believingly and quietly when things are obscure? Sometimes doubt so takes possession of us as to be dislodged with difficulty. In some things doubt is an evil. In some other things it may not be hurtful unless continued, and will be satisfied with reasonable evidence. In no

matter connected with our religion must doubt be permitted to have more than a transient existence. Some people never doubt any question or statement concerning revealed religion. My mind is so constituted that I do not hesitate to receive everything declared by the Gospel. Many things I do not understand, but all things I believe. There are others whose mental make-up is full of interrogative points. They question everything. It seems to me to be an unhappy condition, but such are not to be altogether blamed for imperfection in their faith. The disposition either way was given us without any agency in it on our part.

Jesus speaks to all alike, the doubters as well as the eleven. None are excluded from the heart of Christ. His perceptions take in every one who is striving to follow him. No doubt he said many things about himself and their future. That would be natural, and I think necessary. They were lambs in the midst of wolves. They were well surrounded, but they were to know it, and to so know it as to give them heroic courage to prosecute their discipleship. Let a line of battle know there are strong lines behind them; that they are well supported on the flanks; that there are numerous batteries of artillery well posted, and they will move forward to the struggle with a very different feeling than they would if they were a forlorn hope. In a single sentence Jesus states to them the positive advantage of the position they occupy. "All power is given unto me in heaven and in earth." Put a body of men anywhere with such a backing and you make them extra heroic—you make them invulnerable. If all power nerves my arm and quickens my mind, what is there I can not do? I am equipped for any work, and that work must be a success. This "all-power" is not a sentiment, but a fact. We are not to define the way in which we are to be used. We are under the great Commander, who places us where he sees we will accomplish most for him. The soldier does not choose his place and movement in fighting; that is given him. It may not be the best place for him, because the judgment of the commander can not take in the detail of each single man. But there can be no mistake in the Lord Jesus. We may be sure that which he puts into our hands to do is our work, and is to be done under his eye, in his name, and for his glory.

Then Jesus gave what has been denominated the great commission. How remarkably comprehensive! Any man or body of men would make a very elaborate production to command to such a work. It would be fenced in with a multitude of words and made so explicit that its very explicitness would be a matter of uncertainty. Jesus says, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Wilson in his Diaglott has put it in a terse form: "Go, disciple all the nations." It was to so present the Gospel, so in doctrinate men with the truths of the Gospel as to bring them to discipleship of Jesus. That was their business, and that was their only business. There were many incidental things necessary to the matter of their every-day life, but to disciple men and women to Jesus was in most emphatic sense *the* business that was to absorb them in all the powers of both mind and body.

When discipled they were to put upon them the disciple mark. They were then to baptize them. Not before discipled; not in the merit of the discipling of some one else; not in response to the pledge on the part of some others as to future discipling. I think the lines are clearly drawn. What could these disciples have understood as to baptism? What had been the process of marking them? Was it varied or uniform? Was it one thing to one man, and something else to another? Dean Stanley thinks it was one thing only, but that the Church has power to vary the thing. Did Jesus give the authority of the substitution of something else? I wish the Christian Church was uniform upon the subject of baptism, not multiform. I am not of opinion there is any regenerating grace in baptism; nor do I think that one who receives Christ by faith must mechanically obey this command. Was there no confusion in Christian minds in regard to baptism there would be little hesitancy. I think one should go to baptism as solemnly as he would prepare himself for his last moments upon earth, and with a conviction that would permit no doubt, nor the thought that it was only a matter of form.

Discipled and baptized, they were to be instructed. No plan of instruction is suggested. Different times and places would occasion various methods. If you will permit the word, they were to indoctrinate believers with the principles and practice of the Gospel. They were not to teach them their own theories, nor their own variations of Gospel instruction, but "all things whatsoever I have commanded you." That which lay upon the apostles as the Word of Christ, as constituting them his followers, was equally to lay upon every disciple. There were no exempts nor exemptions. Then Jesus removes any apprehension they may have had as to his abandonment of them. He declares his continued presence with them. They soon found out what that meant, and went forth everywhere preaching Jesus and the resurrection, and multitudes were everywhere discipled and baptized. The nearer the ministry follow the apostles the more efficient will be their work.

Quadrennial Department.

Certificates.

Persons attending the Quadrennial at Marion should not neglect to buy tickets direct to Marion, Ind., from the railroad points nearest their homes in the territory of the Central Traffic Association, or Trunk Line Association, or Southern Passenger Association, where such tickets are for sale, and to ask and get a *certificate* of the ticket agent. This is peremptory.

The associations mentioned include nearly all railroads between New England and the Mississippi River. Persons getting the certificates will be entitled to return at one-third fare.

J. J. SUMMERBELL, Sec'y A. C. C.

The Quadrennial.

The American Christian Convention will meet at Marion, Indiana, on the 7th of October, next, with the Christian Church at that place, of which Rev. T. M. McWhinney, D. D., is pastor. All our conferences are entitled to representation in the body; the basis being as follows (quoted from the constitution of the Convention):

1. Presidents of our colleges and one trustee of our Biblical School. 2. Presidents of our conferences. 3. Presidents of state associations. 4. Each conference may be represented by one minister and one lay delegate for each five hundred members, or a fractional part thereof. Said delegates shall be elected by the conference at its session next preceding the meeting of this Convention, or appointed by its executive committee, or in such other way as the conference may determine.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

The Reduced Rates.

Please observe carefully the following points if you wish to secure the advantage of reduced fares to the Quadrennial:

1. The reductions apply only between New England and the Mississippi River. And of that territory the northwestern corner of Illinois is excepted. But Chicago is included, as well as St. Louis. *Nearly all roads* between New England and the Mississippi give us a return at one-third fare, if we pay full fare going and keep the conditions as to *certificate*.

2. Within three days of the Convention buy through to Marion, Indiana.

3 If you can not buy through to Marion from your home, go to the nearest point where you can. Do not fail to buy through.

4. When you buy this ticket through to Marion, *ask for a* CERTIFICATE that you have paid full fare going there.

5. Use the ticket as an ordinary railroad ticket for yourself.

6. But keep the certificate in your pocket-book carefully, for use at Marion.

7. Come to Marion.

8. Get me to sign your certificate; that is, the one the ticket agent gave you.

9. With that certificate, buy of the ticket agent at Marion a return ticket to the point where you bought the through ticket *to Marion;* only paying one-third the regular rate.

10. You sign the receipt, etc.

These reductions are for all persons in regular attendance at the meeting.

Get your certificate, whether an elected delegate or not. Get it of the ticket agent.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

Census Blanks.

I have received a number of inquiries, with reference to the census blanks, and perhaps some persons will be assisted by a general notice, to the following effect. I answer certain questions in these paragraphs:

1. Sign your name always, and give your post-office. So many fail to sign that my labor is vastly increased by the search necessary to identify the church, because of similarity of church names.

2. Yes; name the conference to which your church belongs. I can not schedule your return unless I know the conference. The Government furnishes a schedule for each conference, and for each state of every conference, where two states or more are represented in a conference.

3. No; you need not send back the blank by return mail; but send it as soon as you can fill it accurately.

4. To some of our people I do not send these blanks, because I have just received the information from them.

5. Do not sign on the blank the name of your calling, but your office in the church; that is, pastor, or deacon, or trustee, or treasurer; whatever the office may be.

6. Above all, do not fail to give me the name by which the church is known on the roll of conference, or in the Quadrennial Book.

The Government blanks are not adapted to our people in several points. They should have a column for conference, since the blanks are scheduled by conferences and states. And I request our brethren to name the conference.

The work is going on rapidly, however, notwithstanding its many difficulties. The brethren are cordially assisting in the labor.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

Receipts of the American Christian Convention for the Period September 2-14, 1890.

Date.		Donor, Church, or Sender.	Amount.	Purpose.
1890.				
Sept.	2	Rev. Wm. B. Adams	$1 00	Secretary's Office
	4	Rev. J. P. Watson for Mission Board	40 00	Sec., F. M. Exp.
	6	Mrs. Priscilla D. Little	1 00	Secretary's Office
	"	Elijah King	1 00	Foreign Missions
	"	Mrs. Elijah King	1 00	Home Missions.
	8	Mt. Zion, Pa	6 50	"
	9	Hon. F. A. Palmer	100 00	Secretary's Office
	10	Evergreen, Pa	2 00	Home Missions.
	11	Edon, Ind	1 20	"
	14	Locktown, N. J	4 50	Secretary's Office

I have this day, September 15, 1890, sent to the treasurer of the Convention, Hon. F. A. Palmer, the sum of ($158.20) one hundred and fifty-eight dollars and twenty cents, to be credited to the various objects named.

It may be observed that there is a gift mentioned, of $100.00, for the secretary's office. This gift of Mr. Palmer is the largest gift that the Convention has ever received. I believe that the next largest was by Rev. C. A. Beck, $10.00. He is also a member of the Executive Board of the Convention. These things illustrate the advantages, or otherwise, of membership in the Executive Board. Mr. Palmer, besides keeping the account of the moneys sent him, accepting and cashing orders on the treasury, which to this time number 303, assumes the privilege of contributing the largest gift to the expenses of the secretary's office ever donated. But this is an illustration of the conduct of other members of the board; it is sacrifice and labor with all, more or less.

The contribution of the Mission Board is on the expenses of the mission calls. The Publishing House did the printing, not the furnishing of material, also gratuitously. The "stringency in the money market" in the secretary's office has been greatly relieved by this gift of Mr. Palmer, the secretary of the treasury.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

ALL FOR ME.

God leads me out into his beautiful universe and shows me its glory, and says, All this is yours. I ask, How can this be? How can all these things be mine? The answer is, It is mine to enjoy. It was created for me that I might be happy. All things are for me, but on conditions. My heart must be right, or I lose all. God has done his part well, but the other part is for me to do. This world is the best for its purpose that God could make. If he could have made a better he would have made it. God always does his best every time. His work is perfect. If anything is wrong, it is in ourselves. So, also, I find it written in the Word of God. The apostle says, "All are yours." All the rich promises of God are for me. All the pleasures and treasures of God's heavenly kingdom are mine, but on conditions. No eye has seen, no ear has heard, nor has the heart of man conceived, what things God has prepared for them that love him. God has prepared his kingdom for us; we must prepare ourselves for his kingdom. A prepared heart is the key that unlocks all kingdoms, and opens all doors. There is no other key. God has built his universe for me, and spread out its glories before my eyes. But I am shut out forever unless love has made a dwelling-place in my heart, and prepared within a kingdom for my God.

W. O. CUSHING.

THAT COURSE OF READING.

Our late session of the Miami Conference provided for a ministerial course of reading. Candidates for ordination will in the near future be examined upon that course. A very efficient committee was appointed to select and classify the studies it shall comprehend. It is high time that just this step be taken, and that its requirements be rigidly but intelligently adhered to. It is not right and fair that a conference should ordain and thus impose upon the churches an incompetent class of pastoral candidates. It is an injustice to the pastoral aspirant, who should be protected from premature ordination, if his own age and understanding are not security against that double peril to himself and the people. As it has been, a young man's ordination papers were not a guaranty to the churches of his proper character and competency. Surely ministerial license ought to mean as much as a license to teach school, practice law, or administer medicine to the sick. When a young preacher's license shall mean even so much as that, a church will run little risk of blushing at its pastor's grammar, or at the "eh" and "ah" which sometimes mar the ending of even the sacred titles of Deity. In that course of reading will come many essential studies. Among them will be those which teach the professional and social amenities of life. Not the least emphasis will be given to extemporaneous address. And since some themes imperatively demand written discourse, he will be read in the rules of easy, accurate, and forcible composition. A prejudice against written sermons is an injury to the ministry and the people. But whichever the method by which the pulpit shall hereafter expound the Gospel, mummery and mannerism must be discarded. A naturalness of style must be attained which puts the people off their guard and prevents their thinking or asking how they were so interested and held. The perfection of art is to hide it; or rather it is the earnestness of soul which has no need of art, except as it assists in the right direction of nature and inspiration. Then let the committee give the conference the required course of reading. Our churches want it. Public taste and growing intelligence want it. The refinements of the home and the grammatical ear of our school-boys and school-girls, earnestly asks for it. The conference president gave us a good committee, and they will do their work well.

H. Y. RUSH.

"REASON AND REVELATION HAND IN HAND."

The title of Dr. McWhinney's book is, in any view, a happy collection of words. It is equally happy with a view either to the conditions of abstract thought or the necessities of practical life. The unities of thought in every age demand that reason and revelation be recognized as constituting a one, while the necessities of practical life, in this age especially, *require* such a reconciliation of reason and revelation as shall exhibit them as working hand in hand.

It is the distinguishing merit of this book that it attempts to meet the imperious demands of thought and life as they are engaged in the death-grapple with the peculiar difficulties, I will not say of modern men, but distinctively of American men. Christendom has a Greek theology, a Latin theology, a German theology, and an Anglican theology, but never till this book appeared has it had even an attempt at an American theology. Here, at last, is a thinker with no past at his back; not that he has forgotten or ignored that most fruitful of the maxims bequeathed by science to the modern world—that the present can only be fully known by a thorough mastery of the past—but in achieving this necessary mastery of the past our author has not himself been mastered by it in such a fashion as that in coming to this task of elucidating present problems he is, as is too often the case with theological writers, little more than a clever redacteur of the materials of past theology. On every page we have a fresh statement, done in clear-cut sentences, of the thought of a man who, while he strives to be perfectly just to the thought of every other thinker, is absolutely free and fearless in the expression of his own thought. The freshness and originality of our new world speak out in every sentence.

Here is a man who, in the true and reverent spirit of the Hebrew, has trodden the hills of Palestine, and with the eye of the mind looked into the mysteries of Egypt, and studied the problems of Greek and Roman thought, and been at home with the thinkers and theologians of modern Europe, but whose understanding is, for this previous training, all the more firmly grounded in the elements and principles of our American thought and life. The breath of our American mountains animate and lend fragrance to his thoughts while the breadth of our plains and the strength of our hills characterize his reasoning and clinch his arguments.

It is a book of rare value to students from whatever camp in theology, but just at this stage in the development of thought and life among our own people it is a book of transcendent value. The writer first got this book in hand four years ago, and after studying it wrote a review of it under the following form:

1. State the plan of the book.
2. State, in synopsis, its contents.
3. State its place in theological literature.
4. Discuss the soundness of its conclusions and validity of its conclusions.

But when this work was finished four years ago it was of such length that, having no denominational review or magazine for the publication of long articles, he found himself reduced to the necessity of deciding between giving it to the public, as a basket of chips, through one of our weekly papers, or withholding it altogether, and the result is it lies still unprinted among his papers.

And now it is only in despair of its ever seeing the light that I send this brief word, which already is as long as the HERALD will care to make room for, to press upon the attention of our preachers and people the reading and careful study of a book of more importance to us and our church than any volume which has appeared in the course of our history.

S. D. E.

ANTIOCH AGENT'S NOTES.

I arrived at Watkins Church, Union County, Ohio, at about 10 o'clock the morning of the convening of the Central Ohio Conference. The house was crowded, something unusual at that stage of the meeting. People most usually wait until the conference is under headway before they come out in great numbers. It was very encouraging to see so many out at such an early hour and at this period of the convention. The work of the conference was done in good order, evidencing an improvement over former years. All the subjects generally dealt with in these annual sessions were intelligently discussed, and disposed of in a way that speaks well for the body. Rev. Mills Harrod was present in the interest of the Publishing House, and did good work for the cause. The agent was allowed an opportunity to present the interests of the college. The usual work was done in the way of appeals for help and distribution of circulars and catalogues. The people everywhere in the bounds of the Christian Church are more alive to the interests of the different departments of the Church than ever before. If the spirit that now prevails continues to grow for the next four years as it is now growing, we will present a condition four years hence over which there will be universal rejoicing throughout our Zion. Intelligence and heart consecration are coming to the front. The spirit of loyalty to our position is growing, and will continue to grow from this on. One of the most notable features of the work as it presents itself to me in my journeyings is the spirit of unity within our ranks. Co-operation with God and with each other seems to be the watchword all along the line.

Central Conference has lost many of her strong men in the last few years—Coan, Knight, Overturf, Watson, and others. She must see to it that young men of sterling worth be sought out and educated for the ministry within her bounds.

In company with Bros. Choate and Harrod I came home Wednesday afternoon. Remained at home Thursday and Friday. Saturday morning, accompanied by Mrs. Long and the babies, I started for Higginsport, Ohio, where the Southern Ohio Christian Conference was convening that day. Arrived in the afternoon. We were kindly entertained during the session at the home of Bro. Drake, whose daughter will be in school this fall.

Bro. Garoutte is the able presiding officer of this conference, and one who always does honor to the position he fills. J. F. Burnett is the able and efficient secretary. This is one of the best equipped conferences we have in the West. This comes of an effort to systematize all their work. We are glad to notice this movement everywhere. When we come to study the matter, the history of the Christians presents one of the most astonishing facts in the history of any denomination, and that fact is that without any special attempt at organization or systematic work, we have continued through a hundred years, growing and prospering, demonstrating to the world that there can be unity in diversity; that without any distinctive doctrines other than the essential doctrines of Christianity, which all Christians accept, men can stand together one in spirit and purpose. Each individual is free to interpret the Scriptures with regard to non-essentials in accordance with his own thought and to the extent of light received, granted his liberty is in Christ. If one hundred and fifty thousand people can exist in such unity, why not the whole religious world? We are free to confess that if systematic effort along this line and in this spirit had been sought after and engaged in in the past as will be in the near future, instead of having one hundred and fifty thousand we might have at least one million thus united and laboring together. It is an omen of great promise to see our conferences thus looking toward Jerusalem. The Southern Ohio Conference has some very able men and I am glad that the requirements are such that the drones will eventually be stung out of the hive by the busy workers that are carrying forward the work of the kingdom. The social meetings were of the richest sort. The preaching was done by Harrod, Garoutte, Bowman, Bishop, and the agent. On Monday night we partook of the emblems of the broken body and shed blood. It was a glorious time. The house was crowded to its utmost and a solemn stillness pervaded the place. Two men of God whose locks were silvered and whose ministry in the natural course of things is well-nigh done, broke the bread and filled the cup, gave thanks, and bade us partake in remembrance of Him.

It was a time we will not forget. Heaven came down and it seemed we could almost see the faces and hear the voices of the sainted dead "loved long since and lost awhile." The world knoweth him not, and does not see him, neither can it, but ye shall have the Comforter, "even the spirit of truth," for ye know him; he dwelleth with you and shall be in you. We felt that the Comforter was there.

The two aged brothers officiating were Bros. J. P. Daugherty and G. W. Mefford. They have been in the ministry nearly a half century. What a benediction on young men to feel the hands of these faithful veterans resting on their heads and to hear them utter the battle-cry, "Fight the good fight of faith, lay hold on eternal life!"

The business of the conference went forward with order. The discussions were animated but in the best of spirit. Measures looking forward to the bettering the social order and the forwarding the cause of right were proposed in form of resolutions and adopted by convention. Rev. J. F. Burnett read a very able paper on "Moral Reform." Good work was done for Antioch and the cause of education in general. We expect three or four students from this quarter during the year. Will report Miami Conference next week.

Everybody is happy here. The college opens with bright prospects for a prosperous year. The exceeding dry weather two months ago discouraged us very much, but the abundant rain increased our expectations and they are more than met. The new members of the faculty are here ready for work.

Miss A. Frances Jackson, a graduate of Leipsic, will take the place of Miss Hagar as instructor in instrumental music. Mrs. Humphreys is filling the position of matron to the satisfaction of all.

The dining-room promises to be one of the gratifying features the coming year. The president and family have returned from the South. He is busy in the college work. Prof. James, of the commercial department, is refitting the rooms devoted to his work, and a large number of students will enter that course during the year. May the Lord aid us all in working to the end that the young men and women who leave Antioch may go forth with a Christian education fitted to meet difficulties and to overcome them.

BYRON R. LONG,
Ag't Educational Board Antioch College.

THE OHIO CONFERENCE.

I had the pleasure of visiting the Ohio Christian Conference which met with the Pleasant Valley Christian Church, Scioto County, Ohio, September 4, 1890. I left home Thursday morning for Portsmouth. I was much surprised in finding a city of fifteen thousand inhabitants with an outlet of three railroads, a canal, and the Ohio River. In having to wait until six o'clock for a train I had ample time to take in the city. I found a number of churches, schools, and various other societies, and among them was one whose by-laws and constitution were handed me by one of its members. On page 2 I find Article 3 to read as follows: "As means for the accomplishment of this purpose, the specific work of this society shall be to advocate—1. The equitable taxation of church property in common with other property; 2. The total discontinuance of religious instructions and worship in the public schools, and especially the reading of the Bible; 3. The repeal of all laws enforcing the observance of Sunday as a religious institution." Those by-laws were full of just such articles as would tend to overthrow every godly and righteous institution. I was surprised when I saw the facilities for truth and righteousness, that we would hardly have such daring people among us, when I noticed the man closely. Oh, how I thought, Christian character, thou art a Jewel! Men being educated under the influence of such grand schools and churches ought to know better.

Six o'clock came at last, and in company with Bro. George Lovering, of Jackson County, Ohio, I started up the Scioto Valley Railroad for our destination. Arriving at Lucasville in the night, we had to walk to the conference, some six miles over the hill, to the Fallen Timber Church. Friday morning we met the conference at 8 o'clock. Social meeting opened by Rev. Webb. At 9 o'clock the president, Rev. W. P. Chase, called conference to order and Rev. James Moody called the roll, and nineteen ministers answered. The necessary committees were appointed by the president and brought in good reports. The future prospect for this conference is for a grand improvement. While our aged ministers are not able for active, efficient work, I was pleased to find young men coming in willing to carry the burden the fathers have laid down. This conference is blessed with some young men of fine talents. Among the young class of ministers are the names of Rev. Chase, the president, yet in his twenties, Revs. Moody, Yinging, Cumins, Eblum, and Ballis. If those brothers are faithful they will finally become a power for good, and will raise the standard of the Ohio Conference to what it should be.

Among the older ministers who have given their better days to the work of the ministry, and have brought the conference to what it is at present, are Revs. Double, Rice, Nelson, Webb, and others. But the lion of the conference is W. W. McClain. Unfortunately Bro. McClain and our young and talented Bro. Wm. Dotson are both blind, but only as far as eyesight is concerned. Bro. Dotson is a young man of twenty-six years, weighs two hundred pounds, and is as large spiritually, and is a Sankey to sing. The visitors present were Rev. W. P. McDonald, of New Richland, Rev. P. Clarridge, of Central Ohio, and the writer, of Southern Ohio. The pulpit was filled by Yinging, Eblum, McDonald, Chase, and Wait. The conference address was delivered by Rev. Clarridge, and it was to the point and well received. Many resolutions were good, and the brethren are determined to carry them out and make them effectual. One good trait of character in the old ministers is, they are not jealous of the young, but encourage them to hold up the standard of the conference that they may be able to do more efficient work.

C. W. WAIT.

CHRISTIAN CHARACTER A TEST OF FELLOWSHIP.

Our fathers understood themselves when they declared "Christian character should be the only test of Christian fellowship." According to Webster, fellowship is companionship. When we invite sinners to come to Christ and the church, we invite them, first, to the companionship of Christ ("Truly our fellowship is with the Father, and with his Son Jesus Christ." I. John 1: 3); secondly, we invite them to the church that they may enjoy our and we their fellowship. But all persons who wish to enjoy Christian fellowship do not come and unite with the Christian Church. Our fathers, in a word, said as we understandingly say, to all other Christian people: Though you do not come to us, but choose to unite with some sect church, if you manifest in your spirit and life Christian character, it shall be no bar to our fellowship. This surely was the idea set forth by our Christian fathers, whom we honor and revere, who, by the above declaration, restated before the world the grand principle enunciated by Jesus Christ himself—"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 50.

W. C. SMITH.

Albion, Iowa.

ATTENTION.

Firstly: Those purposing to attend the American Christian Convention, which convenes in the "Christian Temple" of this city on Tuesday, the 7th day of next month, and who have not already notified me of their intention, will please do so at the first convenience so that we may know who to provide for.

Secondly: On arriving in the city please report at once at the "Temple," on South Washington Street, where you will find the committee charged with the duty of assigning homes. No homes will be assigned until the guests shall arrive. Those having trunks will please leave them at the depot until their home has been assigned, street and number.

T. M. MCWHINNEY, Chairman Committee.

Marion, Indiana.

ANOTHER TABERNACLE.

The recent tabernacle meeting held in the city of Norfolk stirred up the Christian people into favor with that sort of meetings, extending the same spirit off into the country. Several M. E. churches, assisted by the Christians and Baptists of the vicinity, erected a tabernacle about twelve miles south of Norfolk, Virginia, and in the bounds of the Berea Christian Church, for the purpose of doing the Lord's work and seeing his cause prosper. The structure is sixty feet square, supported by eighty posts, with sheds extending on all sides covered with the leafy branches of trees, affording room for thousands of people who met from day to day, for two weeks, to worship God and renew their strength, and especially to save souls. The meetings beginning at 11 o'clock in the forenoon, would close at two for a picnic dinner, after which they would continue until nearly night. The singing was good, spirited, and very effective. As many as twenty persons were converted sometimes in a day, and it is believed that one hundred and fifty were converted during the meeting. Many were received into the M. E. Church and received baptism by pouring. Elder Shrugga, of the Baptist Church, baptized five yesterday and seven at another time. Elder J. T. Kitchen baptized eleven yesterday and a number two weeks ago. Four more arose yesterday afternoon expressing their desire for baptism at the next meeting—Bro. Kitchen being pastor of the Berea Christian Church, though he was not with us at the tabernacle meetings, as he lives at a distance.

It is my intention to return to central Ohio on the 25th of this month, when my postoffice address will be Raymond, Union County, Ohio. The mild climate here, so near the ocean, has so benefited my complaint, which probably was laryngitis, that I hope to be able to use my voice as in former years.

J. LYON.

Norfolk, Virginia, September 8th.

ATTENTION.

"In the year in which the regular meeting of this Convention (American Christian Convention) shall be held, it is hereby made the duty of the president and secretary of each of the conferences in the United States and Canada to forward to the president of this Convention, at least sixty days before date of meeting of said Convention, such statistics and information as will enable the president to present in his opening address a correct statement of the denomination and its work. Said statistics shall embrace: First, the number of congregations in the conference; second, the number of chapels; third, the number of members; and fourth, the increase or decrease."—[Constitution of the American Christian Convention, Article XI., Sec. 3 (*a*).

Please give the increase or decrease since the last Quadrennial. The time is short. Write your reports promptly; write on one side of the sheet of paper. Take a little pains to write your report neatly, as every official paper you send to this office will be preserved as a part of the history of our denominational work.

D. A. LONG, Pres't A. C. C.

Yellow Springs, Ohio.

(*Christian Sun* please copy.)

A TRIBUTE OF RESPECT.

This world is so full of surprises that when I heard of Miss Lillian Fox's death, I said, "Well, nothing surprises me any more," and yet I was as surprised as I was pained. After close observation of her condition, noting daily improvement for several weeks, I had it fixed in my mind that she would fully recover and give her grand spirit to this world and its much-needed work, for while she was beautiful in feature and character she appeared best in what she did and the will and spirit she did it in. Noble woman, bright, angelic spirit, adieu! Your memory shall be forever blessed for the helpfulness it will impart to every life that touched yours.

J. W. WEEKS.

THE TEST OF CHRISTIAN CHARACTER.

Some time ago there was given quite a list of definitions of the test of Christian character. All of them, and any others that may be given, which are correct as far as they go, are included in this one of four words, *Supreme love to Christ.* Of all tests, this is *THE test* of Christian character.

ALDEN ALLEN.

IMPORTANT NOTICE.

The annual trustee meeting of the New York Western Christian Minister's Aid and Benevolent Society will be held at the Christian Church in Clarendon (Manning), N. Y., on Wednesday afternoon, October 1, 1890, at 1:30 o'clock. It is desired that every trustee be in attendance. An earnest invitation is extended to all who are interested in this society and its work.

J. W. LAWTON, Clerk and Cor. Sec'y.

—The address of Rev. Charles A. Beck, treasurer of Franklinton School, is 1827 North Eighth Street, Philadelphia, Pa.

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can truly be said, "100 doses one dollar." Try a bottle and you will be convinced of its merit.

Herald of Gospel Liberty.

J. P. WATSON, - - - - EDITOR.
C. J. JONES, { CORRESPONDING EDITOR AND GENERAL EVANGELIST.
MILLS HARROD, - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to MILLS HARROD, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, SEPTEMBER 25, 1890.

NOTICE.

The Executive Committee of the Christian Publishing Association will meet at the Christian Publishing House, Dayton, Ohio, October 3, 1890, at 10 o'clock A. M. D. A. LONG, Pres't.
C. W. CHOATE, Sec'y.

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

—Next week we shall give the portrait of Rev. J. W. Lawton, and a sketch of his life by Rev. Elias Jones.

—Conference minutes must be condensed to the shortest space. Will conference clerks do their best in this direction?

—The good word from the Biblical Institute is most cheering. May this prove the best of all years to this noble institution.

—The address of Rev. J. J. Summerbell, Secretary of the Quadrennial Convention, is No. 2120 West Norris Street, Philadelphia, Pa.

—The Dayton Christian Sunday-school has, for some few Sundays, touched the one hundred line, under the very efficient superintendency of Bro. George Weaver.

—As we go to press we learn that Rev. J. F. Ullery, Mt. Healthy, Ohio, has been appointed principal of the Franklinton School, and he has accepted the position. This is an appointment eminently wise. No better could have been made.

—The generosity of our people toward the Publishing House is seen in the fact that Rev. C. J. Jones raised, by his special canvass toward the then existing debt of about $26,000, $12,611.52, and in the other fact that since January 1, 1886, $2,033 52 have also been given, a total of $14,645 04. The debt is now a little over $10,000. The people have done well.

—The Foreign Mission call of the general secretary will be issued next week, and therewith we will give a page of original poems which will serve as a partial program for Foreign Mission Day. If these poems may not in all cases be recited, they can profitably be read in connection with the general service. We plead with all our churches and Sabbath-schools to give the cause a generous collection.

—Elon College is situated eighteen miles east of Greensboro. It had its first opening on September 2d, under most favorable auspices. The exercises were participated in by Revs J. W. Williams, J. U. Newman, W. S. Long, W. G. Clements, J. P. Barrett, M. L. Hurley, W. T. Herndon, R. G. Tinnen, D. A. Long, Prof. Kernodle, and Captain E. S. Parker. Bro. D. A. Long spoke on "The Relation of the Christian Church to Elon College."

—With November 1st, no preventing Providence, the Mission Board will inaugurate a new work in the city of Piqua, Ohio. A canvass reveals nearly sixty persons favorable to the organization, and Music Hall, a very central location, can be had for $225, with all appointments complete, including the work of sexton. About $400 has been pledged, and it is thought that $600 can be secured. Rev. S. S. Newhouse, of Jamestown, Ohio, has been on the ground and viewed the surroundings, and has accepted the joint call of the incipient church and the Mission Board, and will, following the Convention, enter on the work. A better point with a more favorable outlook we could hardly hope to find, and a more competent workman no church needs. We are certain no mistake has been made in the steps so far taken.

—In July we fell in our office under the weight of a heat-stroke. We intended saying nothing whatever of this matter publicly, and do so now only to correct a statement that is being circulated to the effect that the strain of labor was too much for us, and that that induced the fall. Most certainly the labor of the office is very great, but it has not crushed us, nor even lessened restful sleep, that we are aware of. Our heat-stroke came from walking under a midday sun from our home to the office, a distance of one mile, and if any other cause contributed it was the usual trouble that arises from such a position. By the stroke there was not a full day of interruption in our work, and we are now suffering no inconvenience from it whatever. Health, so far as we see, is perfect with us. False interpretations on this line are hardly inspired by kindly feeling.

—The growth of our Sunday-school literature in its circulation for the years 1887 and 1888, was most encouraging. During 1886, under the editorship of Bro. Jones, we printed 68,000 BIBLE CLASS QUARTERLIES, 48,000 INTERMEDIATE QUARTERLIES, 384,000 SUNDAY SCHOOL HERALDS and GLAD TIDINGS, and 458 000 LITTLE TEACHERS. Under our editorship for the next two years the number printed was as follows: In 1887—86,000 BIBLE CLASS QUARTERLIES, 62,000 INTERMEDIATE QUARTERLIES, 462,000 SUNDAY SCHOOL HERALDS and GLAD TIDINGS, and 654,800 LITTLE TEACHERS. In 1888—99,000 BIBLE CLASS QUARTERLIES, 85,000 INTERMEDIATE QUARTERLIES, 488,000 SUNDAY SCHOOL HERALDS and GLAD TIDINGS, and 682,000 LITTLE TEACHERS. The profit to the House on the increased circulation for the two years of our editorship as above, more than equalled the outlay of the House to us in salary, so that, taking rightful credit for our work, we can not see that the Sunday-school editor actually cost the House anything. We have made gains for the past two years but not as for 1887 and 1888. We are reaching the bulk of our schools.

THE FEARFUL NATURE OF SIN.

Sin is a bondage of the soul, binding it back from virtue, better self, noblest work, and God. Each phase of this binding is both apparent and terrible to the observation. Sin turns its back on virtue in the moment of its action, but this is only the first step in an unending series. The man in sin ignores the best element of his own manhood. He stamps beneath his feet his most real dignity and his higher self. The reach of such an act can not easily be measured. It is like choosing Barabbas before Christ.

When a man puts his best self in the dust, and digs a pit in the mire of iniquity for his finer feelings and better nature, he faces toward evil, sorrow, ruin, and death. Sin marches the man away from his own real life, and shuts the door of his heart against the benedictions of earth and the smile of heaven. He indulges in the most suicidal of all acts, and performs, of course, the most inconsistent of all deeds.

If a man may not build into strength the better powers of his nature, turn himself into the most helpful ways of life, open his heart to the richer ecstacies of earth, and link himself in the common work of redemption with his better fellows of earth and his higher companions of heaven, then is his life vain and his being on the earth wholly undesirable.

Sin undoes every noble act, blights every blossom of virtue, hedges the way against every moral advance, eclipses the face of beauty in its best sense, conceals the treasures of the richest mines, and darkens the very glories of heaven. It does more, for it blunts the better instincts, weights the feet against progress, shuts the door of every higher ambition, loads the soul with a misery intolerable, brings into the companionship of fiends, and stifles the very breath of love and good will.

The hands are made for work, as the eyes are made for sight, the ears for sound, and the heart for sympathy. The hands, in toil, may minister to the body, gaining bread for the sustenance of life. Thus Jesus toiled until ripened manhood came and his higher work opened to him. Thus the best elements of humanity are toiling to-day, and rich rewards and sweet contentedness come of their labor.

But there is a higher form of service to which even wearied hands may give themselves with glad refreshings. It is the toil of moral service. The apostle had his eye on this when he said, "Whatsoever thy hand findeth to do, do it with thy might." Another apostle saw this same service in that One "that went about doing good," and in that other one, of whom it was said, "She hath done what she could."

While the hands may hold the plow and the feet follow in the furrow; while the cunning fingers of the skilled laborer may fashion wood, stone, iron, brass, silver, and gold into things of beauty and utility; while the merchant may ply his industry at home and abroad, on the land and on the sea, each gaining for himself honor in his labor and deserved renown, yet the hands therewith may do even grander service. They may minister in deeds of charity, soften the pillow to the aching head, soothe the fevered brow, stroke the icy hands, and lift the feet gently to a higher way. The feet may run on errands of mercy, the eyes may brighten the darkened sky into a scene of beauty, the lips part in words of cheer and soothing consolation, the finger uplift to the Christ, John-like, pointing the trembling, wearied heart to him.

The works of sweet charity in this age are a number beyond computation and of a beauty grander, if possible, than ever before. The wants of the heart have been laid bare, the deepest sorrows have been lifted into sight, sympathy has been intensified, and means for ministration multiplied until earth is being transformed, in its higher spheres, into another heaven.

But sin would keep the hand and heart, the eye and feet wholly outside of these fields of sweet grace and beautiful charity. It would kindle no love, vivify no sympathy, illumine no face, soften no heart, and stretch forth in helpful service no hand.

It has shadowed the brow, steeled the heart, angered the spirit, closed the hand of charity, parted the lips in hate, plunged the arrow of malice into the soul, and turned the feet away from every good work. It would close our schools for week-day and Sunday, bar up our hospitals, asylums, and homes, paralyze our enterprises of philanthropy, barricade our churches, imprison and burn our preachers, and obliterate from the world's vocabulary our Bethlehem, Calvary, and Olivet.

And worst of all, sin alienates from God. It makes a wall of separation between the man and his Maker more truly unscalable than Apennine Alps and Himalayas piled one on the other. A moral obstacle is infinitely greater than any physical obstacle can possibly be, and such an obstruction is sin. It widens into oceans of immeasurable distance, and rises into altitudes beyond conception.

Sin would thrust man beyond the reach of his God, blot the divine name from his memory, and wing the Spirit into endless flights from his soul. It would not simply dig chasms that might not be crossed, but it would eternize the separation accomplished.

And it can do just this. Not men enough have yet lived on earth to wash away one stain of a single sin by their aggregated virtues. How then can man lift back the soul of his fellow into the bosom of his God? It is impossible. All angelic intelligences would fail in such an effort.

Thus sin is more than a match in its work of undoing, degrading, and damning for the arm of humanity in one, even when seconded by the arm of angelic power in one. Sin makes an infinite remove of the soul from its God, which finite creatures, human or angelic, can not overcome. It may lift a man out of God's family, and blot his name from the book of life, but simple virtue, as a power wielded by a finite heart, can not reinstate the man or re-enroll his name. God has power alone to reinstate the man, who, through sin, has lost his favor.

What a fearful thing is sin! A thing of volun-

tary action, yet one wholly without profit and completely without personal justification. That men should consent to a career which they well know will bring no peace, honor, satisfaction, or profit but ultimate in shame, sorrow, and final ruin, while meantime they condemn their own course as unwise and unjustifiable, is the thing most strange of all strange things. O sinner, listen to the prophet: "Come let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then turn the leaf and listen to John while he says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Appeal to him whose "blood cleanseth from all sin."

MINISTERIAL MENTION.

A. A. LASON'S address is Charleston Four Corners, N. Y.

M. W. BUTLER, Ivor, Virginia, reports five conversions at Burton's Grove, Virginia.

J. T. ROBINSON, Crestline, Ohio, is reported as severely sick. We wish him an early recovery.

W. H. METZGER, Webster, Ohio, received ten to membership September 14th at Twin Creek Church.

J. P. BARRETT, Raleigh, N. C, witnessed twenty-six professions and twelve accessions at Johnson's Grove, N. C., recently.

H. H. BUTLER, Ivor, Virginia, reports sixteen conversions in a recent meeting at the Franklin School-house, Virginia, near Cypress Chapel.

E. M. RAPP, Fletcher, Ohio, was prostrated by heat July 8th, and has since been unable for work. He hopes to be able for work with cooler weather. So may it be.

H. LIZZIE HALEY, Lowell, Mass., should, by all means, be retained in the West for evangelistic services. She will be at Marion, and can be engaged for work. None can do better service.

M. B. BARRETT, Ivor, Virginia, received eight members to fellowship at Mt. Carmel, September 7th, and baptized eighteen. He has received twenty-seven since August 1st. He was also re-elected pastor for the twentieth time.

S. S. NEWHOUSE resigns at Jamestown, Ohio. He leaves a very important church and a very delightful service, but in the act is following, as he feels, the Spirit's direction. May God, at an early day, lead to Jamestown the under-shepherd needed.

CANADIAN NOTES.

Canada will send as delegate to Marion the Rev. C. H. Hainer. An able speaker and enthusiastic supporter of the principles of our denomination with which he has been identified since its earliest days, we in Canada, whose duty it is to remain at home and watch the proceedings of the Quadrennial, will trust him to represent fully and fairly our position to the assembled brethren. We desire to amalgamate the Canadian Church more closely in aim and method than it has ever been in the past with that of our American brethren. There are not wanting here those who think we shall be forced to unite with some church with more crystallized views on biblical interpretation. We trust our delegate will assure the Convention that should a crisis ever come upon us like that which recently has overtaken the Christian Church in Michigan, we will stand firmly by our cherished principles and preserve the unity of the Christian Church of North America.

We trust too that our future co-operation will be pledged to the foreign mission movement. It is a disgrace to our avowed evangelical mission that our churches do not contribute to the foreign work and that, too, not irregularly, but at the regular date assigned by the Convention for such collection.

Then, again, we hope the Elder will pardon us for pointing out one more almost irretrievable mistake which we have committed in the past. We have failed to secure an entrance into any of the Canadian cities, notwithstanding the proffered assistance of the American Mission Board. Toronto offers by its phenomenal growth and the number of resident members of our own church, an inviting field for such an enterprise, the urgent necessity of which we hope will again be laid before the board. A few years ago a young brother offered to sell "all that he had" and go to Toronto to work. Is there another who will be willing to make a sacrifice for a short time in order to plant the flag of religious liberty in this Chicago of our Dominion?

JOHN N. DALES, A. B.

SABBATH SCHOOL DEPARTMENT OF THE OHIO STATE CHRISTIAN ASSOCIATION.

The time is now at hand for me to begin the work connected with this department of our state interests, and as this is decidedly a year of statistics we ought to do our best to report every school in the state. It is certainly right for us to know our numbers as a people, and this we never have known. The work I do is by the authority of the State Association, and to fail to respond is to treat that body with indifference and disrespect, hence I shall expect every one to whom I appeal to respond at once. Last year I reported 115 schools to the Association divided among the conferences as follows: Northwestern, seven; Mount Vernon, seven; Central, twenty-four; Miami, twenty-two; Southern Ohio, thirty-six; Ohio Eastern Assembly, thirty-six. I am very sure that this is but few more than half of our schools in Ohio, and as ministers and Sunday-school workers we should never be satisfied until all our schools are enrolled.

Last year many of the largest schools in the best churches failed to report even after repeated solicitations, thus lessening the aggregate as well as doing an injustice to the Christian brotherhood.

This year I shall hope for a willing and prompt response to my calls for statistics, for by this alone is the secretary enabled to present a creditable statement of our numerical strength. I have written private letters to the conference clerks which, if answered at once, will aid very much in the work assigned me to do by the Association.

J. F. BURNETT,
Sec'y of S. S. O. S. C. A.

OHIO STATE CHRISTIAN ASSOCIATION.

The next meeting of the Ohio State Christian Association will be held with the Christian Church at Mt. Sterling, Madison County, Ohio, beginning at 10 A. M. on Wednesday, November 12, 1890. In accordance with resolutions passed at the last session, secretaries of departments will prepare their respective reports and forward them to the president of the Association, Rev. C. W. Garoutte, Greenville, Ohio, three months in advance of the meeting, and the pastor of the church will prepare a program of exercises.

C. W. GAROUTTE, Pres't.
W. J. WARRENER, Sec'y.

PUBLISHING DEPARTMENT OF AMERICAN CHRISTIAN CONVENTION.

By correspondence a general knowledge of the needs and possibilities of this very important department has been obtained. If any others have suggestions they will be kindly received and confidentially considered if sent at once.

ALBERT GODLEY,
Sec'y Pub. Dep't of A. C. C.

THE PASSAMAQUODDY CONFERENCE—A CORRECTION.

Allow me to say for the information of your correspondent, Bro. W. Percy, and others who may be misled by his article, that last April, under the authorization of J. J. Summerbell, as secretary of the American Christian Convention, a meeting was regularly called in the HERALD to convene in Lubec, Me., for the purpose of resuscitating and reinstating the Passamaquoddy Christian Conference. A majority of delegates, duly appointed by the churches, assembled on the 10th of April, and the conference was reorganized and regularly equipped for work under the following officers: President, J. E. Bruce; secretary, W. R Spaid; treasurer, B. W. Adams. It was agreed that this should be recognized as the annual meeting, and that the calling of other meetings during the year should be left to the discretion of the officers. The following persons were elected delegates to the Quadrennial Convention at Marion, October 7th, proxime: John W. Hamilton, of Lubec, and E. S. Martin, of Eastport. The officers, in the exercise of the discretion given them, have not yet called any other meetings, but they stand ready to give a reason when called on by the conference, or any one else having the right to question their action, shall demand it.

J. E. BRUCE,
President Passamaquoddy Conference.

Book Notices.

LOOKING HEAVENWARD. By Rev. J. T. Kitchen, of Windsor, Va.

It is a hopeful sign to see the tractarian idea spreading among our people—good books, tracts, papers, etc., are beginning to attract more and more attention. One of the latest additions to the list by one of the ministers in our own brotherhood is "Looking Heavenward," by Rev. J. T. Kitchen, of Windsor, Va. I know this good brother personally. His book shall be in my library. Dear brethren and sisters, think and write; read, think, *think*. Then write some more. Write books. Write for the HERALD, *Sun, Witness, Spirit and Life*. Write on one side of the paper. Write short articles, sensible articles. No unkind sentences. No, no, do not roll the paper; it puts the editor out of humor. We want more good writers, more good papers, more good books. We want them all to "look heavenward." D. A. LONG.

THE WORLD LIGHTED. A STUDY OF THE APOCALYPSE. By Charles Edward Smith, author of "The Baptism in Fire." 16mo, cloth, 218 pp. New York: Funk & Wagnalls.

"It is surely not a situation to be regarded with complacency by the Christian world, that one of the principal books of the Bible remains uncomprehended and practically useless." The author points to the imagery of the first chapter, the "magnificent array of light-bearers—*Seven Golden Candlesticks*—SEVEN STARS—THE SUN," and says of them: "I propose, then, this conception—*The Progress of Truth in Enlightening and Saving Mankind*—as the fundamental idea of the Apocalypse, and the key to the meaning of its symbols." He finds evidence of this as the true explanation in the fact that when heaven is opened, the central vision is of "*a book* [that great means of diffusing truth] resting upon the hand of its divine author." The idea is reverently and skillfully wrought out through the various visions till the final triumph where, in fullest manifestation of the truth, the redeemed "see the face of God." A deeply interesting study of a most profoundly interesting book.

WENDELL PHILLIPS: THE AGITATOR. By Carlos Martyn, D. D., forming Vol. I. of "American Reformers," a Series of Twelve Biographies, Edited by Carlos Martyn, D. D. 12mo, 600 pp., cloth, $1.50. New York: Funk & Wagnalls.

"'Wendell Phillips was a citizen of the twentieth century, sent as a sample to us of the nineteenth. There is not in biography another character more profoundly interesting and instructive. Whether judged by the length, variety, influence, or genius of his life, this man was unique. . . . Would any one understand this century? Would he equip himself for usefulness? Would he catch fire from contact with one of the purest, ablest, most inspiring of men? Let him study and emulate the career of Wendell Phillips.' This book traces Phillips' career from his boyhood; one of nine children of wealthy parents, on through his school and college days, when he was the leader of the aristocracy in Harvard, to the time when he renounced all his flattering prospects and became one of the despised Abolitionists. It tells of his part in the great struggle, and of other leaders connected with him in it. Then, after victory, how he still worked for negro suffrage—the last step in the black man's freedom." We have here a bright and wonderful career outlined by a master-hand. Than Wendell Phillips, the ages have seen no grander character.

HORACE GREELEY: THE EDITOR. By Francis Nicoll Zabriskie. Forming Vol. II. of "American Reformers," a Series of Twelve Biographies, Edited by Carlos Martyn, D. D. 12mo, 388 pp., cloth, $1.50. New York: Funk & Wagnalls.

"A very fresh, readable account of the life of this eccentric and remarkable man. The poor boy on the stony New Hampshire farm, sitting with brothers and sisters around one milk pan on the floor, each dipping out his porridge with his own spoon; reading by the firelight, stretched out in the chimney-corner, 'oblivious of those who purposely or inadvertently stumbled over him;' becoming a printer's apprentice at fifteen; thrown on the world with only his hands, his head, and his trade at twenty; entering New York with a coarse shirt, open in front, short pants, rough shoes and no stockings, with a pack on his shoulder and ten dollars in his pocket, and founding the mighty New York *Tribune*. His methods, his oddities, his tireless industry, and his great qualities of character are so vividly portrayed as to give us a striking picture of the man, who, spite of all errors of judgment, was a mighty and beneficent force before and during the Great Conflict that secured Emancipation, and 'a more perfect Union.'" No grander study opens to the student of character than is afforded by this grand work. Enrich yourself by its possession.

Our Mission Department.

CHILDREN'S MISSION.

PLEDGES.

"We herewith give our dime toward the support of Christian missionaries, to work in the home or foreign field."

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

"I hereby pledge one dime a year for each grandchild in aid of the Children's Mission."

THANKS TO

Mrs. Sarah M. Wood, De Wittville, N. Y., for $2 50 for the Mission school at Franklinton, and to Henry Rist, Tabor, Iowa, for fifty cents for Missions.

LITTLE HELPERS.

By hand of Miss Sadie Reesor, Dayton, Ohio, we have a dime each from Carrie, Lillie, Florence, Laura, Albert, and Gracie Lyday. They are very dear children, and we bless them each for their real goodness.

A SUNDAY SCHOOL OFFERING.

The Bethel (Iowa) Union Sunday-school, by hand of Bro. J. K. Lynch, hands us $1 46 for the work, for which we thank them.

A GOOD FRIEND.

By hand of a "Friend," New York, we have $2 for the work, and wish God's good blessing as a recompense in return. God loveth a cheerful giver, and he forgets none of our good works.

J. P. WATSON.

Dayton, Ohio, September 15, 1890.

FOREIGN MISSION.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

"Go ye into all the world and preach the Gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all moneys from the local Foreign Mission societies should be sent.]

CASH STATEMENT.

Cash out of hand last week	$446 34
Since received	17 00
Cash now out of hand	$429 34

GRATEFUL RELIEF.

From Mrs. John McDaniel, Atlantic City, Iowa, we have $19.40, $15 of which we place to our Foreign Mission credit, with very grateful thanks. This is most timely relief.

THE VALIANT WORKERS.

The Mt. Zion (Pennsylvania) Missionary Society send us by hand of their secretary, Miss Cassie Tewell, $2, for which they have our sincere thanks. This society is a grandly noble example in Christian work. God speed our work!

We have neatly printed cards for use in families as follows:

FAMILY FOREIGN MISSION CARD.

I———— pledge to pay ——* cents per week for —— year from —— 1, 189–, in support of the Mission-work of the Christians in Japan, and will see that remittances are made quarterly to the Secretary of Missions.

We passed the above card to three families and secured in one family four pledges of five, six, two, one—thirteen cents per week; and three pledges in another family of one, one, one—three cents per week; and in another family one pledge of two cents a week, the three cards aggregating for one year $9 36. Can we not place one thousand of these cards in families? Should they average but two cents a week each we would have $1,000 a year, which will fully carry one of our missionaries. This seems to us like the most reasonable of all things, and where societies are not organized in the church and among isolated families will do us grand service at small expense.

We must have more money, and how easily *you* can give us one cent a week for the redemption of the heathen. Send for our cards, and send at once. We wish to place one thousand before our Convention.

J. P. WATSON.

Dayton, Ohio, September 15, 1890.

Course of Study.

The following studies were pursued by the Japanese students during the term from December 1, 1889, to June 27, 1890: "Old Testament History" (Smith's), "Why Four Gospels?" (Gregory), "Systematic Theology" ("The Existence of God," by Amerman, with additional lectures), "Homiletics" (Broadus and Huppin), "Exegesis," Gospel of Mark I. and II. Corinthians, I. and II. Timothy, music, English language, and a few lessons in elocution; a short course in biblical geography and map drawing.

Course of study marked out for 1890-91: "New Testament History" (Smith), "Systematic Theology" (beginning with anti-theism), "Old Testament Exegesis," Isaiah, "New Testament Exegesis," the Catholic Epistles, "Homiletics," "Introduction to the New Testament," "Christian Evidences" (Fisher and Davis), elocution and music. Each student will be required to prepare one written sermon every month.

H. J. RHODES.

To All Lovers of God's Cause.

Please pardon an appeal from your treasurer in Japan. The Japanese yen is supposed to be the same value as a Mexican dollar. During our three years' stay in Japan its value has altered considerably. The most favored time for us was when one United States dollar brought over one hundred and thirty yen. At that time for every one dollar you gave we received one yen and thirty sen for the work here; now, that we only receive about one yen and twelve sen it is impossible to do the same amount of work now for the same amount of money you raise. The workers here are not willing to receive less; on the contrary, they desire more, because of the high price of rice; besides, you have few at present here who are willing to deny themselves very much for Christ's sake. You think this is bad; if these people are blessed in becoming partakers of the divine life and all the blessings of the Gospel through the preached Word, then it seems as though they would be willing at all cost to carry it to their brethren. Beloved, such reasoning is good, but when they learn how little the mother church and its members deny themselves to do as their dear Lord, who has done so much for them, desires, there is no wonder they prefer the shade to the heat, and ease to toil, besides plenty of good food and clothing to almost want.

May we not appeal to our beloved brethren and sisters and ask for more self-denial, then all lack would be supplied besides an advance. Dare we think of meeting our dear Lord at the judgment-seat and be so little interested in the salvation of the heathen? Brethren, now is the time to prepare a good account; now is the time to get ready for the "well done;" now is the time to set an example for our brethren coming out from among the heathen. The dear Lord arouse us ere it be too late.

D. F. JONES.

(*Christian Sun* please copy.)

Elections.

I am glad to write news has come that the government is already punishing some for bribery. As yet have not learned what punishment is inflicted, but sincerely hope they will so thoroughly intimidate others that hereafter it will be a thing of the past to catch a Japanese guilty of such an offense.

D. F. JONES.

Marriages.

MATTERN—BAILEY—Married, at the residence of the bride's mother, April 24, 1890, by Rev. S. Brate, Geo. Mattern and Miss Emma Bailey, both of Rush, N. Y.

PALMER—GOODNICK—Married, at the residence of the bride's mother, September 7, 1890, by O. S. Greene, A. N. Palmer and Miss Ida Goodnick, both of Mercer County, Ohio.

Obituaries.

BETSY MILLER died at the home of her nephew, J. S. Martin, Scottsville, N. Y., April 18, 1890, aged 84 years. Sermon by S. BRATE.

WM. HESS died at North Rush, N. Y., August 18, 1890, aged 64 years. Services held in the Christian Church. Sermon by S. BRATE.

JOHN BUSHMAN, West Henrietta, N. Y., died August 25, 1890, aged 71 years. He leaves a wife and three children to mourn. Services held at his late residence. Sermon by S. BRATE.

BERTHA BROWN died near Wabash City, Mercer County, Ohio, August 24, 1890, aged 8 years and 3 days. Services held in Beaver Christian Chapel, conducted by O. S. GREENE.

GERTIE E. KEIBER, daughter of Frank and Lucy Keiber, Logan County, Ohio, died August 24, 1890, aged 2 years and 20 days. She was lovely in life and beautiful in death. Services held at the house by THOMAS HESTON.

HARRIS W. KIRKBRIDE, infant son of J. W. and M. Kirkbride, died at Industry, Illinois, August 22, 1890. The opening rosebud fades from the mother's arms and from earthly environments, to bloom in the celestial clime. Sermon by L. M. SHINKLE.

SONKY M. DE CRUSE was born in Germany June 28, 1810, and died in Industry, Illinois, August 21, 1890, in his 81st year. He came to America in 1835 and found a home in Schuyler County, Illinois. He was a member of the Lutheran Church, but living remote from a church of that order joined the Christian Church. Sermon by L. M. SHINKLE.

ALICE C. MOYER died at the residence of her parents, near Cridersville, Ohio, August 16, 1890, aged 16 years, 6 months and 22 days. Sermon preached by the writer in the Lutheran Church, near Cridersville, Allen County, Ohio. By request of the deceased we visited her in her sickness and heard her testimony to the goodness of God. She felt that the Lord was her shepherd in the last hours of life. C. J. HANCE.

JOHN L. VAIL was born January 27, 1874, and died at Industry, Illinois, August 21, 1890. Three years ago he made profession of faith in Christ and joined the Christian Church in Industry, in which communion he died. He was a young man of much promise, and in his death the home is furnished with an empty chair not soon forgotten. Services held in the Christian Church. Sermon by L. M. SHINKLE.

FAITH ALLEN was born in Boone County, Virginia, March 1, 1841, and died August 29, 1890, aged 49 years, 5 months, and 29 days. She emigrated to Fayette County, Ohio, early in life, and there joined the M. E. Church and was married to Wm. Allen, after which they moved to Mercer County, Ohio. Three years ago she changed her membership to the Wabash Christian Church, in which her funeral services were conducted by F. M. LAMBERT.

MRS. ELIZABETH BENNETT WILKINSON, consort of Bro. Isaiah Wilkinson, of Cynthiana, Indiana, died at the residence of her son, Thomas Bennett, near Carmi, Illinois, August 23, 1890, in her 88th year. Sister Wilkinson was born in North Carolina August 14, 1802, and was a member of Calvert's Chapel, Gibson County, Indiana. Services the fourth Sunday in August at Wilkinson Chapel, Cynthiana, Indiana, by the writer. She was the grandmother of Rev. Austin Bennett.

J. T. PHILLIPS.

MATILDA J. DUGAN, widow of the late Wm. Dugan, died at her residence in Higginsport, Ohio, August 18, 1890, aged 85 years and 9 days. She was born in Prince Ann County, Maryland, August 9, 1805. Her parents came to Ohio and settled near Aberdeen when she was three years old. Her father, Mr. Haymond, enlisted in the war of 1812, and died in the army. She was married to John Beasley in June, 1823. They had four children, two of whom, Alfred Beasley and Mrs. Mary Love, survive. Her first husband died March 10, 1860. She was married to Mr. Dugan September 5, 1867. He died November 9, 1871. She was converted under the preaching of Elder Gardner and joined the Christian Church at Pisgah, Brown County, Ohio, in 1838. After a few years she removed her membership to Ripley and then to Higginsport, where she lived in fellowship until death. She was an uncompromising adherent to the principles of the Christian Church and a veteran subscriber of the HERALD, and through all these years of Christian service her house was a welcome home where many a weary minister found rest and refreshment from the burdens of his calling and the exhausting toils of his journey. She was a faithful worker in the society of the W. C. T. U., as also in all the activities of Christian work. Perhaps her unflinching zeal came from the Hamar blood, as she was an own cousin of the noted General Thomas L. Hamar. She leaves many relatives and friends to mourn her loss here, while heaven is made richer by her presence. Sermon by the writer in compliance with a request of many years standing, after which her remains were laid to rest in the Beasley Cemetery to await the last call to victory over death and the grave.

J. P. DAUGHERTY.

ELDER DANIEL A. BREWER

Was born in Frederick County, Maryland, January 6, 1829. In his early childhood his parents emigrated to Ohio. In 1849 he was married to Susannah Brown, and they were blessed with a family of eight children, seven of whom survive the father. He joined the Union Christian Church, near Troy, Ohio, in early life. From that moment he was inclined to the Christian ministry. Having the hardships of pioneer life to endure his opportunities were very meager. He hesitated, therefore, but the voice calling him to the sacred ministry was continually sounding in his ears. He yielded to the divine call, and was ordained by the Miami (Ohio) Christian Conference, in session at Laura, September 6, 1876. His life in the ministry was one of great earnestness and consecration. His labors were crowned with large success. Last winter he was wonderfully blessed at the Laura Church, receiving more than 50 into the fellowship of the church. Among the churches he has served as pastor we are able to name the following: Laura, North Clayton, Chambersburg, Greenville Creek, Covington, Pleasant Hill, and, perhaps, Honey Creek. About three years ago he had a severe stroke of paralysis, which disabled him for a time, but as he slowly recovered he resumed his labors. He never fully recovered, however. He was again stricken in July last, and gradually but surely passed down into the valley of the shadow of death. On the first Sunday in August he was summoned to his reward. His experience was remarkably happy and glorious in his last hours. He was constantly singing and praying and exhorting his many friends to faithfulness. Services held in the Troy Christian Church, conducted by the writer, assisted by Bros. Merrill, Zeigler, and Beck. In the departure of our brother another faithful watchman upon the walls of Zion has fallen. His age was 61 years, 6 months, and 26 days.

O. P. FURNAS.

MALINDA K. RUE was born in Clark County, Ohio, in 1812, and died August 24, 1890, aged 77 years, 9 months, and 22 days. She was married to Daniel Arthur December 8, 1830, and a short time after they moved to Auglaize

County, near Wapakoneta, Ohio. To this union nine children were born, five of whom still survive. She, with her husband, joined the Two-Mile Christian Church about 52 years ago. She was the last charter-member of the church as above-named. Services conducted by the writer in the Two-Mile Church. May the good Lord bless the children that mourn.

C. J. HANCE.

NORA M. BOWERS died in Spencerville, Ohio, August 24, 1890, aged 3 years and 24 days. Services held in the Spencerville Christian Church, conducted by the writer, assisted by Rev. G. R. Mell.

C. J. HANCE.

LEWIS HENMAN died in Evansville, Indiana, August 1, 1890, aged 41 years. Bro. Henman lived quietly his Christian life. He was a member of the Union Christian Church near Evansville. Sermon by J. T. PHILLIPS.

NETTIE F. MERRITT, daughter of Wm. and Effie Merritt, died August 27th, aged 20 years, 6 months, and 16 days. She was converted under the labors of Revs. J. T. Phillips and W. H. Orr in the winter of 1885 and joined the Osborn Prairie Christian Church, of which she lived a devoted member. Among her last words were, "Mother, meet me in heaven." Services held in the Osborn Prairie Church. Sermon by M. J. VINSON.

NELLIE M. JACKLYN was born near Raritan, Henderson County, Illinois, January 16, 1861. In 1868 her parents moved near Prairie City, Iowa, and in 1878 she came to Jackson Corners, Illinois, and was married to Robert Gray January 10, 1882. To them were born two children. She was converted in 1879, and January 21, 1881, was baptized and joined the Christian Church at Salem, Illinois. In her death the husband loses a kind and affectionate wife, the children a true mother, and the seven sisters and one brother a kind and loving sister. She died August 7, 1890, aged 29 years, 1 month, and 22 days. Sermon by H. H. LIKE.

REBE J. BERRY was born November 7, 1883, died September 2, 1890, at the home of her parents, near West Milton, Ohio. She was a child of a beautiful, loving, and winning disposition. Her qualities were admired by all, and drew to her many dear friends. She had cherished an ardent and beautiful affection for her parents and her little sister. In her sickness the sweetness of her disposition was even more noticeable, and her face wore an innocence, radiance, and loveliness that seemed as the foregleaming of the glory and immortality to which the angels were soon to bear her. So fade the beautiful flowers of earth to bloom in the fadeless gardens of heaven forever. Sermon, in the absence of the writer, by Rev. Mr. Lambert.

H. Y. RUSH.

IRA CALVIN LOCKE was born February 16, 1866, and died September 5, 1890, aged 24 years, 6 months, and 19 days. He was converted at Salem, Ohio, while a student. He was naturally intelligent and intellectual in his tastes. From boyhood was inclined toward that which is right and good. He desired to cultivate his mind, that in some way he might minister to the good of mankind. Some years since he united with the M. E. Church at Dayton, Ohio. He also became an active member of the Young Men's Christian Association in that city. He delighted in its religious meetings, and in his sickness expressed a desire, could it be possible, to feast his soul once more upon the delights of those spiritual, edifying, and helpful services. But God had prepared for him an infinitely greater delight—an entrance into glory—the company of the redeemed. He was willing to die, and in the triumph of a true Christian faith he bade farewell to earth to enter his home in heaven. May parents, sisters, and relatives meet him there. Sermon by the writer at West Milton, Ohio.

H. Y. RUSH.

ISRAEL A. RANDALL, of West Milton, Miami County, Ohio, was born in Baltimore County, Maryland, August 4, 1817, and died August 27, 1890, aged 73 years and 23 days. Bro. Randall had been a leading business man in his town for many years. He was in this way known throughout a wide extent of territory. His reputation for honorable and upright dealing was fully and most widely established. His word in his business, and in the sale of his goods, was always accepted as correct. No customer was ever intentionally deceived, and if any article was unequal to expectation he was ready to make good the lack or loss. If any man was thoroughly, conscientiously, and unexceptionally honest, that man was believed to be Israel A. Randall. In every way he was a good citizen, and honorable in the administration of office. He never betrayed the confidence of customers, nor of the people in his official relations. He was a kind husband, a good father, and greatly desired the welfare of the dear children. May they all remember a father's counsel, live noble and useful lives, and meet him in heaven. The Lord bless and comfort the bereft and sorrowing companion, Bro. Randall was a member of the Society of Friends. Sermon by the writer.

H. Y. RUSH.

Conference Minutes.

Western Indiana.

The Western Indiana Christian Conference held its 60th annual session with the Christian Church at Mellott, Fountain County, Ind., August 19-24, 1890, with President Rev. J. T. Phillips in the chair. Opening services conducted by Bros. Baker and Fowler. The following visitors were introduced during the session: G. R. Mell, N. W. Ohio; Joel Thomas and W. T. Warbinton, Miami Ohio; C. V. Strickland, author of "Evangelist's Songs of Praise," N. W. Indiana; J. M. Brown, J. J. Patterson, Sister Miller, and Bro. Gunn, Central Illinois; Bro. McBroon, of the Disciple Church, Bro. Nugent, of the U. B. Church, and Bros. Rodgers, Dunlavy, and Schemmerhorn, of the M. E. Church. Twenty-one ordained ministers were present, and eight reported by letter. Of this number about 20 are actively engaged, two of whom belong to the faculty of U. C. College. The reports show good work.

Bro. Wm. M. Ealey received a letter of dismissal and commendation.

Bros. G. D. Lawrence and W. G Voliva, of the Berean class in U. C. College, and Isaac H. Earl and Isaac R. Lawson were ordained to the ministry.

Seven licentiate ministers were present. Two reported by letter. Sisters Jennie C. Page and C. T. Penrod, both of U. C. College, and Wm. R Jacobs were received as licentiate members; 41 on roll.

Thirty seven churches reported by letter and were represented by delegate. One received during the session, 5 made no report, 43 on roll. Number added during the year, 348; aggregate membership, 3,927; 33 Sunday-schools reported an enrollment of 1,934.

The local mission board reported but little done during the year. The board, consisting of Prof. McHenry, T. M. Meeker, Miss Ida Mote, L. C. Eubank, and J P. Heady, were re-elected for two years. A. R. Heath, Nathaniel Quick, and Jeremiah Mote were elected trustees for three years.

Delegates to the State Conference are Henry Passage, J. Hesler, Benj. Clark, John Murray (now deceased), L. W. Bannon, Solomon Myers, D. Powell, and D. W. Fowler. Delegates to the Quadrennial, ministerial P. L. Ryker, J. S. Maxwell, A. R. Heath, F. P. Trotter, J. A. Parr, E. D. Simmons, and D. Powell; laity—A. H. Bowers, Nathaniel Quick, J. D. Thomas, T. M. Meeker, J. S. Boord, George Kern, James Marfield, and Jeremiah Mote.

R. H. Gott was re-elected "Field" Correspondent to the HERALD, and the support of the brotherhood pledged to him in his work.

A resolution was presented supporting the nomination of Sister Jennie C. Page, by E A. DeVore before the General Convention for our next missionary to foreign lands.

The sum of $8.15 was raised by public collection for Franklinton School.

Bro. Clubb, special committee to procure a form of church deed to be used by the churches in the conference, made a report by presenting the form, which was heartily approved and recommended to the churches desiring to make deeds. It is on file in the secretary's office.

Bro. Strickland, chairman of the Committee on Moral Reform, read a paper on the subject, which resulted in a spirited discussion of the question. Resolutions were deduced from it which were adopted.

Sister Vinson, chairman of the Committee on Christian Literature, presented a report in which the HERALD OF GOSPEL LIBERTY and the Christian Sunday-school literature were commended; also the new publication, "*Spirit and Life*," was spoken of.

Bro. Brown's committee report on education brought out a very animated discussion, in which the young men of the college took an active part.

The Committee on Christian Union, of which Bro. Mell was chairman, would have the conference voice the plan set forth at Springfield, Ohio, August 6, 1890, between our people and the Christian Union Church. The conference concurred in the resolutions.

Old Union Church, Boone County, was selected as the place for holding the next annual session, and Fairview as the place for holding the first quarterly meeting, on Tuesday before the fifth Sunday in November, 1890.

A resolution was adopted tendering the thanks of the conference to the church at Mellott and to the community for their hospitable entertainment during the session.

The closing remarks were made by Bro. Heath, closing prayer by vice-President Akers, benediction by Bro. Maxwell.

JOHN T. PHILLIPS, Pres't.

J. D. THOMAS, Sec'y.

REMARKS.

The social meetings were good.

Bros. Thomas, Warbinton, Brown, and Patterson were made welcome in their home conference.

Bros. Mell and Brown represented the Publishing House during the session.

Bro. Strickland aided very much by way of music during his stay.

Bro. Ryker preached two ordination sermons during the session.

The preaching was excellent, which was done by Bros. Lawrence, Parr, Patterson, Fowler, Mell, Warbinton, Thomas, Sister Miller, Strickland, Trotter, Ryker, and Baker.

The Sabbath services were largely attended. Bros. Voliva, Lawrence, and Earl were ordained, Bro. Ryker preaching the sermon.

SEC'Y.

Dyspepsia

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Gleanings from the Field.

MAINE.

Albion.—A word from us to let you know how we prosper. The interest in Sunday school and meetings is good. Bro. Martin's sermons are of a high order, and he is a working man. Sunday evenings he has services at school-houses in different parts of the town. Next Friday our quarterly conference meets at North Fairfield. Are we to have a delegate to the Quadrennial? Why can not our conference and the Maine Eastern unite? Surely the Maine conferences should be represented.—G.

NEW HAMPSHIRE.

Manchester.—In the death of Chandler Brooks, of Kittery, Maine, it can be truly said, a good man has passed to his rest. In all his business transactions he was noted for his integrity. He was a faithful Christian and an honored member of the Christian Church. He was a man of few words, but lived his religion, letting his light shine before men. We always received a hearty welcome at his home. Sister Brooks and the children will miss him. "Watchman, what of the night? The morning cometh." Yes, he is safe. He can not come to you, but you will go to him. Farewell, dear brother; we shall meet again when the mists are cleared away. Bro. Brooks was 78 years of age. His funeral occurred Thursday, September 11th, Rev. E. E. Colburn officiating.....Bro. Edward Francis, of East Grafton, N. H., is having a good revival interest in the church of his charge. In a recent meeting seven persons requested prayers. A four days' meeting was held commencing September 16th. The writer and Elder C. L. Baker, of Manchester, were invited to assist in the services, and at this writing we expect to be present. Rev. T. G. Moses, of Franklin, has assisted in the meetings.....The Rockingham Christian Conference will be held with the Second Christian Church in Kittery, Maine (Rev. E E Colburn, pastor), commencing Thursday, October 16th, and holding over the following Sunday. The executive board has arranged for an interesting session. Let the churches be well represented.....Bro. George Tyler, a youth of 17 years, recently baptized and received into the Christian Church at Manchester, is attending school at the Colby Institute at New London, N. H. He is a worthy young man, and has a bright future of faithful work in the Master's service. He is assistant superintendent of our Sunday-school. His father professed religion last fall, and in May passed to his reward. His mother is a faithful and devoted member of the Christian Church in Manchester.....We received and gave the right hand of fellowship to our young brother, A. Gilman Littlefield, Sunday, September 7th.....Several new families have recently come in to worship with us. We are praying and working for a good religious interest in our midst this fall and winter. The church at Manchester is not large, neither is it wealthy, but we hear the Master say, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."..... Our heart was made sad to hear that Bro. Dealand had resigned his pastorate at Salisbury Point, Mass., on account of ill health. May the great Physician heal our dear brother, and spare him yet many years.....The new church building at York Village, Maine, is progressing rapidly, and will be dedicated in November. The windows will be of stained glass, and a bell will be placed in the tower. It will be the finest church building in town.....If any of our churches in New England have items of interest in their church-work, and some member will communicate such facts to me, I will report the same to the HERALD.—JOHN A. GOSS, September 17th.

MASSACHUSETTS.

Fall River.—The Rhode Island and Massachusetts Christian Conference has just closed a good session. Two things specially pleased me: First, the gentleness, efficiency, modesty, correctness, and so little acidity of our presiding officer—Rev. B. S. Batchelor. Second, I listened with both ears when a report on education was called for by the president. What has broken loose now? Directly I saw our good brother, C. P. Smith, move to the front. He and I had had some experience on this question, and I knew he was rather old to backslide in so good a work. I knew it would be just like him to if he had a chance; but that the powers that be should call for it—well, the world moves; glad of it. The conference was well represented by delegation from churches. Quite a number of churches have had additions, and one or two have had losses. I can not speak definitely, as the reports in detail were not read in open conference, but will be printed in pamphlet form as usual. We had a general footing report, as I understood it. A general, hearty good-will to work and build for Christ was manifested. Sister Gustin was wide awake on foreign missions. Hearty votes for Sunday-school institute. Bro. Charles A. Beck gave a good sermon; also, had time to present Franklinton School. He sent out blank cards for money, and followed this with the box for small change. Result: He "hoped he would get fifty dollars," and he had nearly this sum when he made partial report. Many other things were said and done not written here, as they were local, and will be published in due form for local purposes.—O. J. WAIT.

NEW YORK.

Charleston Four Corners.—The present quarterly is a grand stride toward perfection. It is a model—brief, bright, beautiful. I can not remember to have ever seen a quarterly more complete in all respects. To all whom it may concern, you may now know there is one who really and fully appreciates the superior workmanship on this quarterly. Go ahead with your improvements, if it be possible to supersede this.—A. A. LASON.

Castile.—Sunday, September 7th, Rev. O. W. Powers gave his initial sermon for the pastoral year. We have every reason to believe he is suited to our wants, and shall look, with the co-operation of the church, for a strengthening of the cause. Mrs. Powers has not been permitted to attend services. Their little girl had the misfortune to fall and break her collar bone, but is doing well.....Sunday, September 14th, a union service of the four churches was held at the Presbyterian Church, Elder Powers taking part. The last Sunday in the month he will talk to the four congregations from his own pulpit. This fraternal feeling we very much admire.....In the death of the O'Conner child not one of the four ministers could be found to conduct the burial services. In their absence Deacon William Post offered prayer suitable to the occasion. It seems good to see Mrs. Post well enough to pour the tea for the family table. Bro. Aaron Post is again on the invalid list. May the Lord comfort and restore!—E. P. PHELPS.

NEW JERSEY.

Baleville.—The Baleville Church (Rev. W. H. Humphrey, pastor) has been closed for the past six weeks, undergoing a thorough renovation. The walls have been painted and decorated in oil colors, the wood-work repainted to harmonize, and the windows tinted in many colors, giving a very pleasing effect. A handsome new carpet covers the floor, while the pulpit comes in for its share of decoration by the cushion and top of desk being newly covered with crimson silk plush. The whole cost was about $270, of which $165 was raised by the personal efforts of the pastor. His work was praiseworthy indeed, and the church should highly appreciate his labors in this direction. Every cent of indebtedness is paid through the kindness of the many who gave liberally, and our prayer to God is that *all* may have been blessed in their giving. The pastor returned from a three weeks' vacation on Saturday, September 6th, and on Sunday, the 7th, the re-opening of the church took place, and he was greeted with a large and appreciative congregation. The services were appropriate throughout, and all seemed to join in "praising God in his sanctuary," which had been made so beautiful. The subject of the sermon was, "The Mission of the Church of Christ," and we trust its influence may go far toward awakening a deeper interest in church-work. We pray that God may pour out his spirit upon his people in the Baleville Church, and that there may be a deeper consecration to his service.—C., September 11th.

OHIO.

Troy.—At the last session of the Miami Conference a Conference Woman's Foreign Mission Board was organized with the following officers: President, Mrs. E. K. Bishop, New Carlisle; recording secretary, Mrs. M. O. Adams, Jamestown; corresponding secretary, Mrs. K. M. Judy, Troy; treasurer, Miss Ella Keifer, Yellow Springs, Ohio. We received 20 names as one dollar memberships; also, a number of associate members. There was considerable enthusiasm manifested in the work, and a feeling prevailed that each church in the conference would organize by the constitution, as published in the HERALD of September 11th, for the churches.—K. M. JUDY, Cor. Sec'y.

Troy.—I have recently sojourned several weeks in Yankeeland, touching Portsmouth, N. H., my native city. Newburyport, Mass., the home for half a century of Daniel Prescott Pike, Kittery, Maine, Haverhill, Mass., and other points, and perhaps a note or two of my visit will not come amiss in the Field columns. Newburyport is a familiar word to HERALD readers. The word at once suggests the name of Pike, and the query, especially of those that have at various times sent their mite in aid of his church is, What of the church in that romantic city of 13,000 souls, near the mouth of the beautiful Merrimac? At one time the congregation was one of the largest if not *the* largest in the city. Prominent men attended, hundreds of dollars were spent yearly in supporting beautiful singing, the pastor's sermons were charming and effective, and revivals were frequent. To-day, a handful of obscure persons, perhaps 12 in number, meet weekly in a dingy, hired hall, up two flights, and hold a social meeting. The first church building was sold to the Roman Catholics, and a parochial school occupies the site. The second building was bought from the Freewill Baptists and the third from the Universalists, but neither could be held. One is now a box factory and the other a shoe factory. Does this mean that the work of the brave, brainy, spiritual, oratorical, eccentric, magnificent Pike was of a transient character or unappreciated? No. Thousands of lives were won to Christ through his preaching. For years he, more than any other man in the city, gave spiritual tone to its religious and benevolent work. His funeral was an event even now talked about. The largest church was thronged, and many could not get in. Press and pulpit praised him. The poor and lowly wiped away the sorrowing tear. But, so far as our cause at Newburyport is concerned, there was ever a lack of a few persons of executive ability, who were willing to do systematic work in the finance department. For years Bro. Pike preached for no salary to a church able to pay at least $1,000. Leading members should have realized the inevitable result of such a course, and stopped it. Respecting other needs, the belief seemed to obtain that money would rain down, manna-like, from heaven, or that "the Elder would fix it" in some way. Five churches die because of a poor system in raising funds, to where one dies of poor preaching. Many Christian churches could next year raise twice as many dollars as last, and do it easier, if they would only adopt a suitable system and choose suitable persons in sympathy with the system to carry it out. One small hint: a large number of persons subscribe a dollar and pay it with difficulty. Let such ones be asked to pay five cents weekly through envelopes, and have a collector of discreetness to keep the nickels not many weeks behind. Result sure to follow, in 19 cases out of 20: $2.60 paid during the year and with no difficulty, and the absence at the year's close of that—"Oh, dear! I haven't paid that dollar to the church yet." Sunday, August 17th, I preached at the Salisbury Point (Mass.) Church, Rev. C. E. Dealand, pastor. Bro. Dealand is one of the faithful, industrious, discreet toilers that can not fail. His people are sorrowing over the fact of poor health that compels his resignation. That the present suspension of work may be temporary, will be the prayer of every one acquainted with this quiet-mannered, persistent, successful pastor. August 24th found me in the Kittery (Maine) pulpit, which I supplied for five months some years ago. Pastor Colburn is on his sixth year. The church is one of the strongest in New England. Its senior deacon, Joseph Cox, is not many milestones this side of the 100 years, but rarely fails to occupy his pew. Another deacon, Chandler Brooks, a most sweet-spirited, Christian man, is lying just on the borderland. My limited time prevented acceptance of the cordial invitations to the homes of this warm-hearted, thoughtful people. The families of Kittery pastors have to get accustomed to "poundings," Thanksgiving "raidings," and Christmas "reminders." August 31st I preached to the Washington Street M. E. Church of Newburyport. Twenty-three years ago I was a member of this Sunday-school, and well remember with what trepidation I arose on concert occasions to repeat my scripture "verse." I spent two days in Portsmouth, N. H. Bro. Spaid, the new pastor, was away on a vacation. The church is being extensively remodeled at an expense of several thousand dollars, under the supervision of Bro. Albert R. Junkins, a leading member and one of Portsmouth's best citizens. I stopped a short time at Greenland, N. H., the railroad station for Rye, N. H. Bro. Everingham, pastor of the Rye Church, was "vacating." A member of the church gave a hopeful outlook for his pastorate. From Greenland Station, of which I had charge for two years, I took a drive to the small village of Stratham, N. H., where I preached awhile during the last of my railroad life. The church rejoices in the recently-begun pastorate of Rev. E. K. Amazeen, an earnest, studious, successful pastor, the state of whose health precludes the work of a large church. I am reminded of Dr. Adam Clarke's facetious remark: "Set down one woman as equal to seven men and a half." But for the painstaking, persistent, zealous work of Sisters Roberts, Brewster, Roby, Jewell, and others this church would long ago have died. Now it has beautified its cosy meeting-house, sustains preaching with some mission help, sends liberal offerings for the Mission treasury, and hopes are large that a parsonage will be built at no distant day. *No church in New England has done more grandly with its resources.* I spent a day in Haverhill, Mass., calling upon an old friend. Pastor Hainer, of our church here, was also away on a vacation. To say the Haverhill Church is delighted with its pastor, is putting it very mild indeed. I have never heard stronger expressions of praise than leaders in the Haverhill Church are using respecting the present pastoral prospects. If their hopes are half realized the Haverhill Church will be the leading Christian Church in New England at no distant day. The return through Long Island Sound, the ride across the Brooklyn Bridge, the visit to Talmage's new tabernacle, the view of Niagara's rushing, roaring waters, and other experiences suggest thoughts that your space forbids the expression of. Enjoyable indeed was the New England trip, but it is pleasant to be again domiciled in the Troy parsonage. —GEORGE E. MERRILL.

INDIANA.

Merom.—The fall term opens with about 100 students enrolled. Nearly all of these were present at the very first. A few have been detained for a time at home and will come later.....The Berean class already numbers 18, a good indication, we think, of the interest taken in biblical work in Union Christian College. It is a revelation to some to find that the old Bible is not worn out yet, nor has it become antiquated.....The college is fortunate this year in securing the services of two new teachers: Miss M. A. Fisher, of Mt. Carroll College and Conservatory, has charge of the department of music, and Mr. Fred Strickland, son of Rev. C. V. Strickland, of Argos, has charge of the commercial department. Both of these teachers have already won golden opinions by their evident efficiency and engaging address. .....The new catalogue will be ready by October 10th. Send for one.—D.

Elwood.—As the time is drawing near for the Indiana State Conference to meet we would say that arrangements are being made to have homes provided for all. Elwood is at the crossing of the Lake Erie & Western and Pan Handle R. R., about half way between Anderson and Kokomo, on the Pan Handle road, and about half way between Muncie and Frankfort on the L. E. & W. R. R. We would be pleased to receive a card from those who expect to attend the conference. I presume that a notice will be given in the HERALD by the secretary of the State Conference in due time. Let those desiring to attend address the writer..... I closed my year's labors with the Christian Church at Ironwood the first Sunday in September. On Saturday before we held a Sunday-school convention in the grove, and at night and on Sunday morning and evening we held services in the grove. On Sunday forenoon I spoke on Christ's kingdom. In the afternoon we held social services in which about 100 took part. We believe all went away feeling that it was no vain thing to serve God. At night I delivered my farewell address. I had many earnest solicitations to labor for the church another year, but I have thus far declined. At Elwood (my home church) I preached last Sunday and had two accessions, one in the morning and one at night. The church has called me for next year. The church, so far as we know, is in a fair way to prosper more in the year to come, yet we have had 18 additions in the past year. At Tetersburg we expect to close our fourth year's work next Sunday. The fourth Sunday we go to Union Chapel, and expect to labor for the church another year.....The Indiana Miami Reserve Conference is to meet with the church at Hillisburgh, Clinton County, on Tuesday, September 30th, at 7:30 P. M., as shown in the notice of the same. Come, brethren, let us labor together for the upbuilding of the Master's cause, not to build up self or selfish motives. May the blessings of God rest upon his children.—T. L. STAFFORD.

MICHIGAN.

Portland.—A few days ago I received the sad tidings of the death, at her home in Jackson, of Sister Viola, wife of Bro. Jacob Sagendorph, in the 57th year of her age. Sister Sagendorph was one of our dearest friends. She and her husband were among the chief burden-bearers of the Jackson Christian Church from its reorganization in 1866, to its demise 10 years later. She was a Christian in every sense of the word, and a "sweet singer in Israel." Latterly Bro. and Sister Sagendorph were members of the Second Congregational Church of Jackson, and the funeral service of the latter was conducted by the pastor, Bro. Roblee, on Tuesday, September 9th. A multitude of friends wept at her funeral, and the floral offerings were numerous and beautiful beyond description. God bless and comfort our afflicted brother and other surviving friends. We shall meet again.... Yesterday afternoon I conducted the service at the funeral of an infant child of Mr. and Mrs. Frank Dorman..... Next Sunday I am to preach again at the Congregational Church.....The Sunday-school of the Christian Church at Belding is steadily growing.—D. E. MILLARD, September 15th.

ILLINOIS.

Farmer City.—Bro. Harris is at Henry, Ill., endeavoring to resuscitate that church, and will remain until next week. We pray for his success .....Bro. Green reports Mt. Zion flourishing. He starts next Tuesday for

Iowa, where he expects to spend about three weeks in working for the Master and visiting relations.....Bro. Ealey, at Olive, reports the outlook very flattering for a successful work this year.....Bro. Martin reports from Poage, and he is highly elated over the outlook there. Each Saturday evening service is given to the congregation in singing, as Bro. Martin is not only a good singer but understands the science of music.....Bro. Patterson, at Hope, reports very flatteringly of that work; also, that Sister Holloway is greatly improved in health. Last Saturday evening about 40 of the good people of Bethel and South Prairie gathered at our residence and gave us a grand reception as pastor. A blessed social and spiritual time was experienced, and from what they brought with them they are determined we shall not go hungry. May God bless them in every way, and we thank them with all our powers for their encouragement. Our meetings at Bethel get better every service.....Bro. Gunn says he is ready for any work that may demand him, and will supply for the ministry whenever wanted. They held a farewell service and bade Sister Sarah Johnson God-speed, as she started for Merom to attend U. C. College. Bro. J. Boothe, of Bethel, and Sister Kate O'Hern, of South Prairie, have gone to college. While we miss them and the others that have gone, and feel that we can hardly succeed without them, yet the truth that they have gone to better qualify themselves for the work strengthens us, so that we have determined to hold the fort until they all return.—GEO. W. DRAPER, September 18th.

IOWA.

Le Grand.—The last session of the Union Christian Conference, which closed the last of August, was one of the most harmonious and spiritual of any conference we have had for some time. The delegates to the Quadrennial from our conference are L. Coop, president of conference; Elder G. B Phillips, ministerial delegate; D. Neiswanger, lay delegate.—D. M. HELFINSTINE.

Libertyville.—After a careful survey of the field, the Executive Board of the Iowa State Christian Conference in whose hands the matter was left at the last meeting of the conference, has appointed Elder W. C. Smith to act as state evangelist in behalf of the Iowa State Christian Conference, and the board earnestly desires that Bro. Smith may receive the earnest support and hearty co-operation of the entire brotherhood. As to the man, he is able, honest, well known, every inch a Christian, one from whom no betrayal need be feared, thoroughly trained in the Christian faith, understanding thoroughly our position as a people, and well able to give the reason for the faith that is in him. The wonder is that at his time of life he would consent to give up his pastoral work and take this wider field, I trust for wider usefulness. Bro. Smith is so well known throughout Iowa that a word from me might appear superfluous, still as it might be best to make this statement in reference to the matter that it might be the more widely known and better understood, I make it as a matter of duty. Brethren needing Bro. Smith's assistance will for the present at least address him at Albion, Marshall County, Iowa.—LEWIS FORDYCE, President I. S. C. C.

Corning.—The Des Moines Christian Conference met at Truro, Iowa, September 10, 1890, with Bro. L. P. Abbott president and Rev. A. R. Creger secretary. The session was well attended both by ministers and delegates. The usual way of conducting the work of conference was observed, and an excellent spirit prevailed. Our denominational enterprises were fully and earnestly discussed, and schools and publishing interests were prominent. The importance of increasing the subscription for the HERALD and its value to all its readers was emphasized. Among visiting brethren were Revs. W. B. Golden, of Madrid, and D. M. Helfinstine, of Le Grand, Iowa, whose presence and words aroused much enthusiasm. Their sermons were much commended. Elders J. O. Elwell and J. L. Towner were elected to represent the conference in the Quadrennial Convention, and two sisters were also elected to attend the Convention. Bro. Helfinstine presented the claims of Le Grand school, and received material aid and encouragement. A collection was taken for him to aid him to attend the Convention in the interest of the college he represents.—J. L. TOWNER.

Le Grand.—An official notice was sent you some time ago of the appointment of Rev. W. C. Smith, of Albion Iowa, to the position of state evangelist for the Christian Church of Iowa, from September 8, 1890. Our work is great. We need all the encouragement and help that we can secure. There is a scattered membership over the state, whose help is very much needed. They are asking to be recognized. In many of these localities Christian churches can be established. The field is ripe for the work. There are weak churches to care for; there are new fields opening that we can not afford to lose; there are ministers now idle who are needed in the field; there is need of more system in our work. For all these and many other causes we need a state evangelist. We pray the churches may hold up his hands and the good work go on. Rev. W. C. Smith is well known over the State of Iowa, and needs no commendation from us. He will answer all correspondence concerning state work. The college, also, at Le Grand, the only one we have in Iowa, demands that an evangelist be in the field to set the minds of the churches towards a higher education for their young people. Let the standard of education be raised in the Christian Church, and from this higher standard shall come our Sunday-school superintendents and teachers, our deacons and church officers, our teachers and preachers. In short, our influence will thus be sought and appreciated, as now it is only prized for what it might be.—J. W. PIPER, September 12th.

VIRGINIA.

Holland.—Rev. H. W. Elder, of the Georgia and Alabama Conference, says they are being wonderfully blest in Alabama. Beulah and Pleasant Grove churches have received three members each, New Hope 21, Antioch 23, Rock Springs 12, New Harmony 37; that he organized a church at Stroud with 12 members; Rev. W. R. Knight organized a church near Roanoke recently with several members; that he expected to help Bro. Hunt organize a church near Davidson in a few days, he already having 14 names enrolled.....We hear that Rev. C. J. Jones, Jr., was announced to preach at Berkley, Va., last first Sunday, with a view to locating at that place.....Rev. H. H. Butler assisted Rev. J. T. Kitchen, pastor, in a meeting at Eure's, Gates County, N. C., last week. Have not heard the result.....Rev. M. L. Hurley conducted a meeting last week at Holy Neck, one of the churches of his charge. He was greatly blessed in his efforts. About 30 professed a change of heart, 33 or 34 united with the church, and 37 were baptized by immersion, others desiring to receive the ordinance by effusion at the next church service.....Rev. W. W. Staley attended the Virginia Valley Conference last week in his official capacity as president of the General Convention South..... Rev. J. L. Foster is expecting soon to begin a protracted meeting at his Raleigh church.....Rev. R A. Ricks has resigned as pastor of the Bethany Christian Church, Southampton County, Va. Bro. Ricks is one of our best preachers.....Prof. J. O. Atkinson, in his letter to the *Sun*, says: "Students are still arriving (at Elon College), and we have the promise of quite a number more soon." He also says: "Dr. W. T. Herndon is here looking for a location, and expects to build at once. He will put in a drug business, and we dare say he will be successful." Rev. J. P. Barrett held a meeting last week at Johnson's Grove, Southampton County, Va., assisted by Revs M. W. Butler and Wm. J. Barrett. He had an excellent meeting and quite a number of converts. Will report soon the definite result. Rev. E. H. Jarrall has just closed a gracious revival at Mt. Union, near Randleman, N. C. He reports 18 conversions, 17 accessions, and 5 baptized.—R. H. HOLLAND.

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Conference Notices.

ERIE.

The 59th annual session of the Erie Christian Conference will convene at Beaver Center, Crawford County, Pa., on Friday, September 26, 1890, at 10 A. M. Visitors and delegates who come by rail will leave the train at Springboro Station, on the E. & P., where they will be provided with conveyance to Beaver Center. Sunday-schools are requested to forward their reports to T. M. Ryan, Fairview, Pa., as early as September 1st.

MYRON TYLER, Pres't.
HERMAN ELDRIDGE, Sec'y.

CENTRAL INDIANA.

The Central Indiana Christian Conference will meet in its 66th annual session on Thursday, October 9, 1890, at 10:30 A. M., at the Christian Church at Old Union, Bartholomew County, Indiana, four miles southeast of Edinburg and two and one-half miles northeast of Taylorsville, on the J. M. & I. R. R. We desire all to come who can. Let us have a pleasant time. E. K. POND, Pres't.
D. O. COY, Sec'y.

SOUTHEASTERN KANSAS.

The Southeastern Kansas Christian Conference will convene with the White Hall congregation, in Greenwood County, Kansas, Wednesday, October 22, 1890, at 2 P. M. It is desired that church clerks and ministers see that the statistical reports are made out in full.

J. G. BEASLEY, Pres't.
J. H. VLIET, Sec'y.

SPRING RIVER.

The 11th annual session of the Spring River Christian Conference will meet with the Christian Church at the Fairview School-house, Barton County, Mo., on the Pittsburg & Nashville road, about six miles east of Pittsburg, Crawford County, Kan., commencing Wednesday evening, October 1, 1890, and continuing over the following Sunday. The memorial address will be delivered by Elder A. C. Williams. Visitors coming by rail will notify Bro. Craton Thomas, Pittsburg, Kan., beforehand. We hope that all churches will send delegates and that the ministers will all be present at the opening of the session. Let all come in the spirit of prayer, and come to stay over Sunday. Do not forget our conference funds.

F. M. THOMAS, Pres't.
B. D. MOODY, Sec'y, Nashville, Mo.

NORTHWESTERN OHIO.

The Northwestern Ohio Christian Conference will meet in its 52d annual session with the McDonald Christian Church, Hardin County, Ohio, September 27, 1890, at 2 P. M. Conveyances will be in waiting at Kenton, Hardin County, Ohio, to convey delegates and ministers to said church. We earnestly request each church to make report, and be sure to take conference collection per capita as order of conference. Let each pastor collect the per capita. The pastor, Rev. L. Gander, Vaughnsville, Ohio, requests as many as can to come by private conveyance.

G. R. MELL, Acting Sec'y.

ILLINOIS STATE.

The next annual session of the Illinois State Christian Conference will be held in the Christian Church at Urbana, Illinois, commencing at 10 A. M., on Wednesday before the first Sunday in November, 1890. The following constitutional amendments are to be considered: 1. That the word 'Conference" in the first item of Article III. be in the plural instead of singular. 2. That the second item in Article IV. be made to read, "One vice-president for each conference represented, who is president of said conference." 3. That Article VII. be made to read, "October" instead of "November." Urbana is located on the I. B. & W. and Champaign branch of the Wabash railroads and Chicago branch of Illinois Central R. R. All are invited to attend.

ROBERT HARRIS, Pres't.
GEO. W. DRAPER, Sec'y.

INDIANA MIAMI RESERVE.

The Indiana Miami Reserve Christian Conference will meet in annual session (38th) with the Hillisburg Christian Church, Clinton County, Indiana, on Tuesday before the first Sunday in October (September 30th), at 7 P. M. Churches of the conference are reminded to take collections for conference funds, to defray incidental expenses and to pay for printing minutes in pamphlet form for distribution. Annual address on Wednesday at 10 o'clock by Jos. Kinder. Churches will please send in their reports to the secretary by September 15th. Churches wishing blanks should address the secretary. The place of meeting is on the Lake Erie & Western Railroad, main line. The Board of Trustees will meet Wednesday at 4 P. M. Let the full board be present.

T. L. STAFFORD, Pres't.
A. H. PENCE, Sec'y.

WESTERN MICHIGAN AND NORTHERN INDIANA.

The Western Michigan and Northern Indiana Christian Conference will meet with the Christian Church of Royalton, at Fairview Chapel, Thursday, October 2, 1890, at 2 P. M. We hope to see every church in the conference represented at that meeting. By order of executive board. Brethren coming by rail will be met at the trains at Stevensville, Berrien County, Michigan, via C. & W. M. R. R.

E. M. HULL, Clerk.

NORTHEAST MISSOURI.

The 10th annual session of the Northeast Missouri Christian Conference will convene at Bible Chapel Christian Church, Pike County, Mo., October 3, 1890, at 10 A. M. Ministers and brethren of sister conferences are cordially invited. Come one, come all, and let us have a good time, for the Lord has spoken good concerning Israel, whereof we are glad.

O. P. WHEELER, Pres't.
W. P. CHAMBERLAIN, Sec'y.

HURON.

The 47th annual session of the Huron Christian Conference will be held with the East Norwalk Church, Huron County, Ohio, commencing Thursday, October 16, 1890, and will be held over Sunday. Brethren from other churches and conferences are invited to meet with us and aid us in deliberation and in all Christian work. All visitors will please notify Mrs. Sally Keen, East Norwalk, Ohio, church clerk. A. G. DALE, Sec'y.

SOUTHERN WABASH ILLINOIS.

The Southern Wabash Illinois Christian Conference will convene at 2 o'clock P. M. in its 71st annual session with the First Christian Church at Newton, Jasper County, Illinois, on the 22d, 23d, 24th, and 25th of October, 1890. Newton is situated at the crossing of the P., D. & E. and the I. & I. S. R. R. Those coming from the north or south can come on the P., D. & E., and those from the east or west by the I. I. & S. The annual address will be by Sister S. E. Shaw. Churches will please send in their letters at as early an hour as possible, as it will save trouble and delay. All letters of the churches must be in by Thursday noon. Those delegates who know they will not be present before that time can send it by mail to Newton. Delegates and members who contemplate attending, also visiting members, would save time by notifying Bro. Dr. Allen a few days in advance, as he could have you a home assigned Please attend to this as time is precious Blanks have been sent to the acting clerk of last year. Should you not receive them please notify me at once. A cordial invitation is extended to all.

J. R. WRIGHT, Pres't.
J. M. PLUNKETT, Sec'y.

SOUTHEASTERN MICHIGAN.

The next session of the Southeastern Michigan Christian Conference will be held with the South Adams Christian Church, Hillsdale County, Michigan, on Thursday, October 23, 1890, at 10 A. M. All coming from the east and west stop at Hillsdale; those coming from the north and south stop at North Adams. Conveyances will be in waiting on Wednesday and Thursday to convey them to the conference. Church clerks and Sabbath-schools will please make out their reports ready to hand in on the first day of conference

Brethren, come, and come with the spirit, and let us have a good time together. The annual address will be delivered on first day of conference in the afternoon by Elder John Wilcox.

JAMES B. SMITH, Sec'y.

NORTHERN KANSAS.

The Northern Kansas Christian Conference will convene in annual session with the Olive-Bethel Christian Church, Jewell County, Kansas, commencing October 22, 1890, at 10 A. M. Those coming on the Missouri Pacific or Rock Island Railroads will stop at Mankato. The Olive-Bethel Church is located about eight miles north of Mankato. All parties coming by rail will communicate with Bro. Geo. McGee, Gregory, Kansas, and conveyance will be arranged from the depots to place of conference. A cordial invitation is extended to all. Brethren, don't fo get the conference fund. Clerks will please be prompt in sending in their reports.

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The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line will be erected at SOUTH BEND.

SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town site and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.

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Trains depart for Chicago, *9.25 a. m., *9.35 p. m.; arrive from Chicago, 8.55 a. m., 5.58 p. m. and Sunday at 8.15 a. m. and 9.15 p. m.

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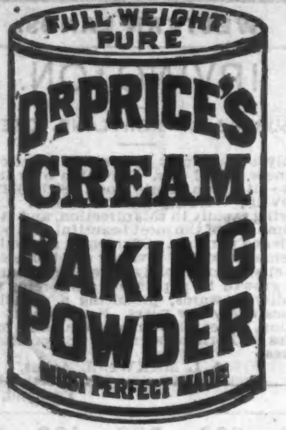

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Church Notices.

The next annual meeting of the New Hampshire Christian Benevolent Society will be held in connection with the Rockingham Conference, at Kittery, Maine, beginning October 16th. J. A. HAINER, Sec'y.

The next quarterly meeting of the Northern Illinois and Wisconsin Christian Conference will be held with the Christian Church at Capron, Boone County, Illinois, commencing Friday, September 26, 1890, at 2 P. M. All lovers of Christ are invited to attend and aid in the work of extending the kingdom of our Lord and Master. Done by order of executive committee. W. L. SANFORD, Sec'y.

All are cordially invited to attend the West Virginia Conference which meets September 25th, especially those wishing to co-operate in opening up the Eastern Virginia line of work. All wishing to come from the East can come to Charleston, then on the K. & O. to Maupin's Station, where there will be conveyance. Those coming by water will stop at Neal's Station. R. S. FIERBAUGH.

The next session of the Ministerial and Sabbath-school Institute of the Southern Ohio Christian Conference will be held in the Christian Church at Stout's Run, Ohio, commencing on Tuesday evening, October 28, 1890, at 7 o'clock, at which time Rev. R. H. McDaniel will preach the opening sermon. The committee has prepared an interesting, varied, and extensive program, and the promises are for a successful session.

C. F. PARK, Pres't.
J. F. BURNETT, Sec'y.

Those attending the Northwestern Ohio Christian Conference, coming by railroad, will come to Kenton by C. & A. direct, or by P., Ft. W. & C. to Dunkirk, thence by T., C. & C. to Kenton. Those coming from south and southwest will go to Bellefontaine, thence to Kenton, where they will be met with conveyances Saturday forenoon and evening. Those coming from the northwest in their own conveyance will go to Lima, thence on Bellefontaine road sixteen miles, thence east on Kenton road to second church-house on said road. L. GANDER, Pastor.

For the benefit of those coming by rail to the Northwestern Ohio Christian Conference I give time of arrival and departure of trains at Kenton. Chicago & Erie (old C. & A.), arrive from west 10:40 A. M. and 5:39 P. M.; from east, 10:20 A. M. Cincinnati, Sandusky & Cleveland, from south, 8 A. M.; from north, 12:34 P. M. Train on old C. & A. passes Lima at 9 A. M.; on P., Ft. W. & C. passes Lima at 9:25, where it connects with D. & M. both north and south, and at Dunkirk with train to Kenton. I have given time of trains only that stop at all stations. L. GANDER, Pastor.

Just *how* an alterative medicine cleanses the system is an open question; but that Ayer's Sarsaparilla *does* produce a radical change in the blood is well attested on all sides. It is everywhere considered the best remedy for blood disorders.

Beecham's Pills cure Bilious and Nervous Ills

A Progressive Company.

In addition to the splendid passenger equipment now furnished by the Chicago and Eastern Illinois Railroad, the Management have arranged to run Vestibuled Parlor Cars on the through day trains commencing with September 1st. These cars are the product of the Pullman Company Shops, and are considered by many railroad men to surpass in elegance and completeness any parlor cars which have as yet been placed on the rails.

Before the Winter travel commences, all passenger trains will be provided with safety steam-heating apparatus which is connected with the engines and receives its steam from this source, thereby obtaining an even temperature in the car at all times.

These improvements are made for the convenience of the traveling public and reflect credit upon the liberal policy adopted by the Management of the Chicago and Eastern Illinois Railroad.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth, and beautifies the hair as no other preparation will.

THREE HARVEST EXCURSIONS.

The Burlington Route, C, B. & Q. R. R., will sell, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest and Northwest. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

HARVEST EXCURSIONS.

On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent C. & N. W. R'y, Chicago, Ill.

Harvest Excursions via the Pennsylvania Lines.

Harvest Excursion tickets to land and business centers in the West, Northwest, South, and Southwest, will be sold at one fare for round trip via the Pennsylvania Lines West of Pittsburgh on September 9th and 23d, and October 14th. For complete information apply to nearest ticket or passenger agent.

INVESTMENTS IN THE SOUTH.

The "EVANSVILLE ROUTE" will sell tickets from Chicago and all stations on its lines, on Sept. 9 and 23, and Oct. 14, at rate of one fare for the round trip, to points in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee, and Texas. Tickets will be good for return passage 30 days from date of sale. Solid trains are run from Chicago through to Nashville, where connections are made in the Union Depot for through trains running to every city of any importance in the South.

The great advances now being made in many parts of the South, the developing of its vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacture in hitherto neglected territory has attracted thousands bent on speculation, investment, and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.

For pamphlet descriptive of the South or information as to rates or tickets, address WILLIAM HILL, Gen'l Pass. and Ticket Agent C. & E. I. R. R., Chicago.

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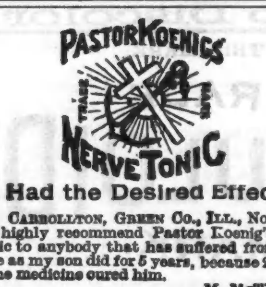

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Remarkable,

says Mrs. J. Muller, of Madison, Ind., was the effect of Pastor Koenig's Nerve Tonic on a girl afflicted with a nervous disease, so that I have recommended the remedy in the highest praise.

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says E. Dillon, of Union City, Ind., but Pastor Koenig's Nerve Tonic relieved me of a terrible headache, which affected me so for one and one-half years that I could not work or hardly see.

GOOD EFFECT

says L. Yager, of Decatur, Ind., has Pastor Koenig's Nerve Tonic. I have used it for three years, and can recommend it to all troubled with nervousness.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

This remedy has been prepared by the Reverend Pastor Kœnig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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I guarantee any patron a profit of at least 8 per cent. per annum. I shall be pleased to correspond with parties thinking of making investments.

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REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres. Presby. College, Pierre; Rev. Dr. Jas. C. Jackson, Dansville, N. Y.; R. F. Pettigrew, U S. Senator from S. D.

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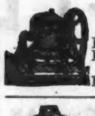

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25	42	84	1 25	1 68	2 10	2 50	3 75	4 20	5 00
30	50	1 00	1 50	2 00	2 50	3 00	4 50	5 00	6 00
35	59	1 18	1 75	2 36	2 95	3 50	5 25	5 90	7 00
40	67	1 34	2 00	2 68	3 35	4 00	6 00	6 70	8 00
45	75	1 50	2 25	3 00	3 75	4 50	6 75	7 50	9 00
50	84	1 66	2 50	3 32	4 15	5 00	7 50	8 30	10 00
55	92	1 84	2 75	3 68	4 60	5 50	8 25	9 20	11 00
60	1 00	2 00	3 00	4 00	5 00	6 00	9 00	10 00	12 00
65	1 08	2 16	3 25	4 32	5 40	6 50	9 75	10 80	13 00
70	1 14	2 28	3 50	4 56	5 60	7 00	10 50	11 40	14 00
75	1 25	2 50	3 75	5 00	6 25	7 50	11 25	12 50	15 00
80	1 33	2 66	4 00	5 32	6 65	8 00	12 00	13 30	16 00
85	1 42	2 84	4 25	5 68	7 10	8 50	12 75	14 20	17 00
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